

William Davis replies to Synod

It is thought that the Ontario government will pass a law this sitting of Parliament that will regulate the conferring of degrees. Bill 137 is the instrument by which the Honourable Minister of Education Bette Stephenson hopes to rid Ontario of degree mills, schools with questionable standards which nevertheless grant university degrees. In the process of opposing such inferior institutions, reputable institutions like the Institute for Christian Studies and Redeemer College will also be deprived of the privilege of granting bona fide college and university degrees.

Many have taken up the task of defending these two institutions, not the least among whom is the 1982 Synod of the Christian Reformed Church in North America.

In a letter to Premier Davis, Rev. Clarence Boomsma, President of Synod 1982, expressed the Synod's concern that Bill 137 will have "the effect of denying the right of the Institute for Christian Studies and of Redeemer College to grant generally accepted degrees." He also explained that the "operation of Christian day schools at all levels, from elementary school through college and university, continues to be vital to the life and ministry of the Christian Reformed Church."

In a reply to Mr. Boomsma, Premier Davis points out that the Bill "does not propose to control in any way the teachings of any group or institution, religious or otherwise. It will simply regulate the conferring of degrees." He then goes on to say that reputable bible colleges and seminaries may apply for the right to confer theological or religious degrees.

As for institutions which offer arts and science programs, the Premier suggests that they seek affiliation with one of the fifteen universities with degree granting powers.

"This advice seems rather cruel in the light of repeated refusals by universities in the Toronto region to grant affiliation," commented one supporter of Christian schools, who received a similar letter from Queen's Park. "It is the duty of the provincial government to secure our right, not make it dependent on the good wishes of humanistic institutions who cannot appreciate the value of Christian education."

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Lifestyle of
elderly

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Next week:

Christian Reformed
Church delegates
warn Dutch Synod



Photo by Len Wassenaar

RACOM group got radio active dose

Forty-seven women and men took a RACOM tour from Ontario to Grand Rapids, Michigan and Lansing, Illinois. RACOM is a support organization of the Back to God Hour ministry. For a personal account of this trip by Tom Lise of Drayton, Ontario, turn to page 5

Supreme Court to rule on definition of religion

Bert Witvoet

Eight York University professors have filed with the Supreme Court of Ontario an application for judicial review of the Ontario Labour Board's refusal to allow them to be exempt from paying union dues. The dues are to be paid to The York University Faculty Association, which in recent years has gained union status.

The Ontario Labour Board has been handing down decisions since September, 1981, which do not exempt any of the eight professors. The Board felt that the professors had not been able to persuade the Board that their objection to paying dues was based on religious conviction or belief. The Ontario Supreme Court has now been asked to quash that decision and rule in favour of exemption.

The decision by the Labour Board is guided by a narrow definition of "religion," according to Gerald Vandezande. Mr. Vandezande of the Citizens for Public Justice represented the eight before the Labour Board.

It seems that the Board has indeed tightened its definition since earlier rulings on similar applications. The milestone in application for exemptions to dues under Section 47 (see box on page 8) is the Klaas Stel case, July, 1971. The Board at that time adopted a fairly broad definition of "religious conviction."

In the Supreme Court case of Gilmour Ross Anderson, June 9, 1975, the ruling was that "religion" should be broadly understood. "It is not necessarily, as submitted by the applicant, related to a belief in the supernatural. One of the definitions of 'religion' in Webster's dictionary is 'relating or devoted to the divine or that which is held to be of ultimate importance'," read the Supreme Court ruling. The broader definition was accepted by the Court and it was a definition that pleased Mr. Vandezande, who in the past has been instrumental in gaining exemptions for some 200 people.

In the Butler decision (September 28, 1981) — Butler is one of the eight professors at York — the Labour Board adopted the following definition of "religious":

It is the view of the Board that a conviction or belief, to be "religious" within the meaning of Section 47 must in some way relate to the more orthodox view of "religion" prevalent in the community. That is, the beliefs must relate to the divine (in some form) and man's perceived relationship to the divine, rather than to concepts which deal only with man-made institutions and the relationship of men inter se.

"This narrow definition has led the Board to declare certain beliefs to be

secular, moral, political or professional but not religious," said Mr. Vandezande. "The more articulate the professors were about why they could not support the faculty association the more convinced the Board became that their objections were not religious."

Mr. Vandezande believes that a government through its bureaucrats should not define what religion is. "It certainly has no business defining religion narrowly and arbitrarily in a pluralistic society."

What makes the appeal to the Ontario Supreme Court significant at this time is that the professors are going to invoke the freedom of conscience and religion clause of the Canadian Charter of Rights and Freedoms.

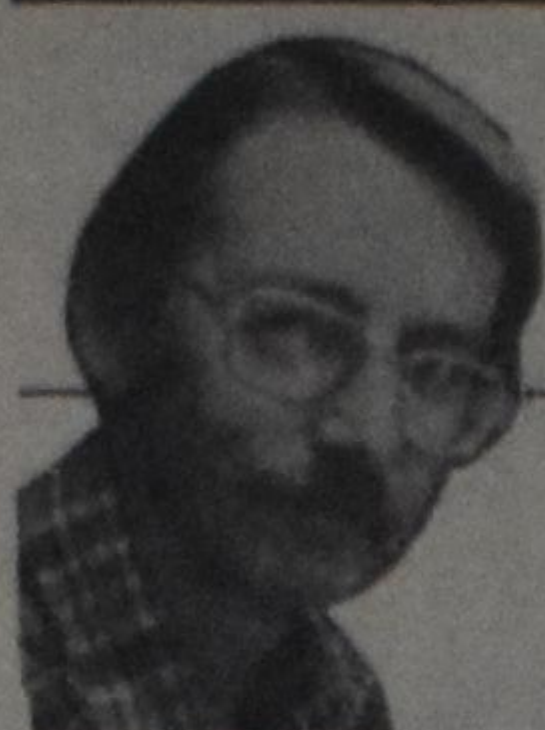
Normally a decision by a Labour Board cannot be appealed unless a fundamental error in law can be shown. This the eight professors hope to do by first of all arguing that too narrow a definition of religion was applied and that the Supreme Court itself has previously defined religion more broadly. Failing that, they hope to show that the ruling by the Labour Board violates the Canadian Charter.

It is expected that the Supreme Court will hear the applications some time in February of 1983. David M. Goodman, Barrister and Solicitor, will represent the professors.

(for more on the story, see page 8)

Viewpoint

A radical (but not absolute) sermon



Bert Witvoet
Editorial

The sermon on the mount (Matthew 5 through 7) is often characterized as the constitution of the Kingdom of Heaven. It is a kind of legislation that tells present or future citizens not only what their rights and freedoms are, as does the new Canadian Charter, but also and especially what their duties are.

One outstanding feature of the Sermon is that it is radical. Almost everyone agrees on that. It breathes an authoritative voice as it pronounces that the law of God cannot be abolished, being far more durable and unchangeable than the law of the Medes and the Persians. It cuts right to the heart of the commandments on adultery, murder, divorce, oaths, and revenge. It strips the facade off giving to the needy, prayer, fasting and judgment and calls for absolute dependence on God for food and clothing.

The one statement that sums up best its radical nature is the verse: "Be perfect, therefore, as your heavenly Father is perfect."

What do we do with the Sermon when we face such complex matters as justice for the poor, nuclear armament and environmental pollution? Or would an application of its message to these matters constitute a sudden jump from religion into sociology and politics? Not if you know that many Christians quote the sermon on the mount when taking a position on these matters.

An interview in *Strait*, a London, England, based Christian rock and roll paper, features Jim Wallis, leader of the Sojourners community in Washington, DC. Jim Wallis is a pacifist who actively opposes armament and injustice to the poor. He also lives among the poor in Washington, along with a group of forty or fifty other Sojourners.

Jim Wallis refers to the sermon on the mount as a key influence in his radical pattern of living. "I saw a gospel and a kingdom that I had never heard preached before," says he. "I decided I wanted to be a Christian and follow Jesus, and commit my life to that radical kingdom."

Anyone who has observed the work of Jim Wallis and the Sojourners community will probably conclude that here is a group of Christians who live the Sermon in a way that puts many of us to shame.

The sermon on the mount is a radical statement, unlike many sermons and lives that pass for responses to its proclamation. But, adds Rev. J. Overduin in an article in *Centraal Weekblad*, (March 10, 1982) it is not an absolute statement.

Radical but not absolute? What is the difference? Writes the Dutch pastor, "If we listen carefully to the scriptures, or even only to Jesus, it'll become apparent rather quickly that Jesus himself speaks in radical terms, and he does that with an eye to *specific* situations, but not in absolute terms, with an eye to *all* situations. He says, 'Judge not,' but in the same sermon on the mount ... He judges the pharisees, calling them hypocrites and whitewashed tombs. What does Jesus mean then with 'Judge not'? He condemns every unloving, unrighteous, proud judgment. Radical but not absolute."

Rev. Overduin goes on to talk about the use of violence. Jesus speaks against violence in his rejection of "an eye for an eye and a tooth for a tooth."

He wants us to turn the other cheek. But this teaching may not be applied to all situations, argues Overduin. Radical non-violence in certain situations but not in all. If you do apply non-violence universally, you ultimately have to condemn institutions of government, justice and police. Also you must reject every form of liberation from oppression.

Rev. Overduin's article is helpful in giving us that necessary distinction between radical and absolute. Christians on both sides of the argument on nuclear armament, for example, must be very careful not to quote Scripture as if it speaks in an absolute manner.

I for one, believe that Jim Wallis is mistaken that way in his pacifism and total opposition to the use of violence by the state. On the other hand, that error seems trivial when placed next to his deep and obedient understanding of the radicality of the gospel when he fights for and stands next to the poor.

The Reformed community may well ask itself whether its general avoidance of absolute thinking on the sermon on the mount makes up for its sometimes "soft" application of the radical demands of the gospel.

Does a clean empty glass in one hand make up for no glass in the other hand when the task is "carry water"?

Of mice and men ... and mice



Keith Knight
Off the cuff

It was Saturday and I was fed up. A mouse (perhaps mice) had made a mess of things in the garage. The culprit had gotten into a bag of bird seed and had devoured a good portion of food, to the point of being boorish.

The traditional wooden mouse trap proved fruitless. The mouse logically thought: "Why in the world should I go for that piece of meat in the trap when I've got all this bird seed at my disposal?" Can't say I blame him.

Efforts to frighten the mouse (or mice) away also failed. A mouse, you

know, never runs too far away. He'll hide behind a box, or under a mattress, or in a snow tire. But I had wanted him to scamper out the garage door, across the driveway, over the lawn, under the hedge and into my neighbour's yard ... where the cat lived.

This was Saturday, a day for odds and ends. Today's odd and end was going to be The Mouse. I sat quietly on the garage floor, meditatively, eager to get a glimpse of the little rascal. His head peered over the edge of the snow tire. Then there were two, then three, four. Cute little rascals, all of them the same age and all of them with pot bellies, thanks to my bird seed.

They scampered about, checking out a basket of apples that was destined to become my apple sauce. One sits back, helplessly intrigued. A broom stick swipe would surely miss their quick little bodies. A fly swatter lacked the punch. One of the four — Phoebe, by name (at least, she looked like a

Phoebe to me) — paused to take note of my presence. She didn't know if I was a newly added ornament to the garage setting or if I posed some sort of threat to her life.

I tried to suppress a sneeze but couldn't. Phoebe saw it as a threat and retreated quickly. The others, from various parts of the garage, scampered for their own fortresses.

These four little prophets of destruction had to go, despite my growing attachment to their mannerisms and their seeming inferiority complex. I hadn't really seen mice at play before and I paused to contemplate what sort of significance the Lord could have placed on their existence.

When they are unseen, their path of destruction obviously attests to the fact that they are pests. When you mingle with them on the garage floor, they seem like little children out to discover the world, eating a few morsels of grain on the pathway of life.

Sitting on that floor, I was reminded of Christ's analogy of the sparrows and how much more significant we are than they. I vowed to look it up in Matthew later on: "You can buy two sparrows for a penny; yet not a single one of them falls to the ground without your Father's consent." Did Christ mean that for mice, too? Most certainly. The Lord made His point when He told His disciples: "Do not be afraid; you are worth much more than sparrows!"

I got up off of the floor feeling significant, seeing God's revelation through these little creatures, too.

Those four little mice are gone now, victims of man-made traps. It really saddened me (I would make a horrible hunter). Saturdays have returned to normal again. Whenever I walk through the garage now I almost wish that a little mouse would run out in defiance, screaming: "There were five of us."

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Letters

Keep your eyes on the ball

Dear Sir:
Rev. G.V. Martin from Charlottetown, P.E.I. writes in a letter to the editor (C.C. July 9, 1982) that the Roman Catholic Church is false.

The R.C. Church has sent men and women to the far corners of the earth to proclaim the gospel. Many go single and do not chain themselves to a spouse. They follow up with settlements,

churches with doors open seven days a week, schools and hospitals.

In Dutch papers and church bulletins I read that the Reformed and Roman Catholic churches talk with each other. We are both marching on with the cross, which is the only way to salvation. And if the R.C. Church pays special attention to the mother of our Saviour Jesus Christ, so be it.

When I think of Mary from the moment Archangel Gabriel told her that she would be the mother of the Son of God to the moment that her beloved bleeding, dying son cried out on the cross for all the sins of the world, then I think, "she is not far from her son." Who wouldn't be as a mother.

Well, Rev. Martin, in the concentration camps of Hitler our beloved preachers from the whole

smorgasbord of churches got to know each other. They told each other their differences. Lifelong friendships and understanding came from that.

They came to the conclusion that we are all sitting in a big stadium and that we should not have our eyes on each other but on the ball.

K. Mazereux,
Mississauga, Ont.

Jesus sets us dancing

Dear Sir:
Dancing is mentioned in several issues of C.C. lately but no proper perspective is given on what it is all about.

When the Jews left Egypt they suffered from a slave mentality. They thought, talked and walked as slaves do. By drowning the pride of Egypt the Lord sets them free from all that. Their dance gives expression to this. Through it they make this new found freedom their own.

Another example is Jacob fighting with the angel of the Lord at the river crossing. He fights (dances) for his life with this strange "knight" and prevails; meaning, he came out of it a better man.

I have been in healing services with people I knew who received

healing and started to dance. Muscles that had not been used for a long time because of disease were put back into service during the dance.

Sin being cursed by God is death to the body: a setting in of rigor mortis. Forgiveness is a setting free of it.

We read in Acts 2 of the gift of the Holy Spirit which those who believe in the Lord Jesus Christ will receive. Some explain it that this gift is the receiving of something "extra". Adam had this gift by creation, however. To him it was the gift of life. Through sin he lost his dreams, visions and hopes but through Christ we regain them.

Dancing has to be an expression of God.

J. Vandenberg,
Burlington, Ont.

Immigrant is reminded of boat trip

Dear Sir:
While visiting with some relatives at Whitby, Ont. I read some articles in your magazine about the

experiences of the Dutch immigrants before they left Holland and after they arrived in Canada. I must say this was very interesting to me because I and my family

immigrated to Canada in March of 1948 and vividly remember a lot of those things you wrote about.

John Appel,
Portland, Oregon

Let's not forget about Cambridge!

Dear Sir:
A recent news release on scholarship winners at Calvin College omitted a \$600.00 scholarship awarded to Grace Sikkema of Moorefield, Ontario. This was made possible by the Cambridge CRC Scholarship Fund, administered by CSS.

While I'm writing anyway, your readers might note that a \$1,250.00 scholarship was also made to Wilma Beintema of Cambridge, at-

tending Redeemer College, and a \$550.00 award to Gerald Binnema of Cambridge to attend Trinity Western, in British Columbia.

Any reader interested in discussing the establishing of a scholarship fund should contact us.

Harry Houtman,
Christian Stewardship Services,
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Church

Installation service of Rev. Philip Stel

On Tuesday evening, August 24, 1982, we welcomed in the installation service our new pastor, Philip Stel, who came to us from York, Ontario.

Pastor John Van Til officiated at the service and preached on the words of Paul in II Corinthians 4:1-15, "We are only the earthen-

ware jars that hold this treasure, to make it clear that such an overwhelming power comes from God and not from us." The theme of the sermon was, "The treasure in a clay jar." All of us carry that treasure in clay jars. While clay jars have good preserving qualities, they are - and so are we -

fragile, but a minister more so because of his position. Yet God chose us and the minister, to carry His treasures. Therefore, we were urged as a congregation to support and pray for our new pastor so that the treasure he carries in a clay jar may show the power and glory of God.

Members of the congregation, the Chairman of the Consistory and the pastors from the First Christian Reformed Church participated in the service. A delegate brought congratulations from Classis Chatham, neighbouring ministers brought congratulations from their congregations.

Our new pastor pronounced the blessing after which we had an hour of fellowship.

After a vacancy of about 15 months, we are happy to have a pastor again and this installation service was a joyous occasion. We pray for the beginning of a very fruitful and harmonious association.

A. Tiesma, Clerk,
Bethel Christian Reformed
Church, London, Ontario

Pastoral Pondering

Our people need knowledge

At our last elders' meeting one of the brothers talked very openly about the frustrations of his work as an officebearer. In effect he was saying that he finds it very hard to do his work as officebearer. He wonders sometimes how he can really be of help.

When we read the form for the ordination of elders and the various passages in Scripture related to this office, then it is obvious that there is much indeed that is required. The elder must "rule" in the name of the ascended king. He must "maintain the purity of the Word and sacraments." He must so function that "the church may manifest itself as the pillar and ground of the truth." If you take a good look at all these qualifications you can understand the reaction of officebearers. Who is sufficient unto all the requirements?

There is so much to say about the church and its officers. But let me point out, first of all, that if the church is spiritually at a low ebb we cannot expect too much from the officers that are elected out of its membership. In a sense we could say that the quality of the officebearer is determined by the spirituality of the church.

Let us be quite honest and frank about the situation. Is the church in general and our congregation in particular living up to the norms and standards of Christianity as set forth in scripture? Think of our educational system in the church. Is it really preparing the members for responsibility and leadership?

Who helps and guides the teachers, the leaders, the elders and the deacons? How many members of the church are being trained to fulfill their respective offices in the congregation? Paul tells Timothy in one of his letters that he must "stir up the gift" that he has received. Are we conscious of doing this in our lives? Is there this desire and prayer within us to serve the Lord with the abilities we have? Remember that no one of us is an island unto himself.

No matter how much the children and younger members in the church may learn until the time they make their public profession of faith they must go on learning and discovering what the teachings of Christianity are all about. In other words, I am pleading for a continued training for all the members of the church. This is a must for us to be agents for the coming of the Lord's kingdom in this world. Are you ready to roll up your sleeves for the business of our king?

Rev. J. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

The organist

It's Sunday service, and he knows
The music studied for this day.
Some of it planned, some of it his own -
All that solemnity can say.

He reaches for the organ keys,
And plays a prelude as a song;
Which overcomes all other sounds,
Some voices gently hum along.

He guides the singing of the hymns,
Of humble prayer, and joyful praise.
The organ leads, the people sing;
And worship is in every phrase.

At offertory time he plays
A voluntary of his own.
We hear the trumpets and the flutes,
Remembering hymns, which once were known.

After the last 'Amen' is sung,
And everyone begins to walk,
The organ's postlude sings on high,
While we - the people - talk.

Geo. C. Postema,
First Chr. Ref. Church,
Victoria, BC

Church News

Christian Reformed

Declined

— Rev. M. Buwalda of Kalamazoo, Mich. declined call to Brandon, Manitoba

Canadian Reformed

Accepted

— to the special ministry of Home Missions among the Indians in the area of Smithers, BC, Rev. C. Van Spronsen of Smithers, BC.

Called

— to Carman, Manitoba, Rev. M.C. Werkman of Lincoln, Ontario.

Classic Hamilton Report

The September meeting of Classis Hamilton in the Niagara region of Ontario met at the York Chr. Ref. Church September 22nd. It was ably chaired by Rev. J.W. Postman.

All the churches had a pastor representative except four: Fenwick and York being vacant, Immanuel Hamilton awaiting Rev. Kenneth Baker from Leduc, Alberta, and Niagara Falls, whose pastor Rev. J. Pereboom moved in only the day before.

The President of Redeemer College, Rev. Henry De Bolster, addressed Classis, thankful for the blessings of the Lord upon this new venture, beyond expectations. Full-time students number 97 and part-time students 33. Much grass roots support is evidenced.

The Proposed Submission to the Canadian government from our Canadian Council's committee has come under considerable criticism as reflected in the overtures of Dundas and Ancaster, underscored by the report of a Study Committee presented to Classis. These were adopted and forwarded to the Interim Committee of the CCRCC, with a copy for the Committee of Contact with the Government.

The Home Missions Committee reported a good turn out at the "Discover Your Gifts" Seminar held recently in Smithville.

A budget of \$35,950 for the McMaster Campus ministry was endorsed, with a quota of \$9.50 per family. Rev. A. Gelsterfer is working there with pleasure and blessing.

Classis with much regret acknowledged the resignation of Rev. L. Tenyenhuis from the ministry of the Word and sacraments in the Christian Reformed Church, and declared that his status will be considered that of a deposed from office.

The appeal of a "renewal" group from Bethel Waterdown that they be allowed to form a new Christian Reformed Church there was not sustained. Classis could not accept their ground, and judged that their desire to share the new life in Christ with others as well as the longing for an emphasis on service and outreach should be done in the context of their present church.

Classis adopted a committee's recommendation that Classis ask the Committee dealing with Supplement 9 to study the prior question: "What is the nature and task of the church as institute," and such questions as: 1) For whom does the Church speak? 2) To whom does the Church speak? 3) How do we interpret Article 28 of the Church Order on this matter.

We adjourned at 10 pm., having had a full day, worthwhile discussions, dozens of reports - a few negative, but mostly positive, including the report on youth activities, and CRWRC's growing support. We enjoyed York's hospitality with lots of good food, and returned to our homes fully aware that we are part of the church militant in need of our Redeemer's grace and love.

J.W. Van Weelden, Reporter,

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Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV

(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... a.m. 1340

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Digby-CKDY... 5:00 p.m. 1420
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New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
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News



Tom Lise

Forty-seven women and men travelled from Ontario to the United States for four days - September 22 to 26. The bus left at 7 a.m. on that Wednesday morning. First pick-up was in Drayton, last pick-up of passengers was in Wyoming, Ontario. The group was led by Mr. and Mrs. Jack Thalen, the Canadian representatives for the Back to God Hour, working for and with RACOM, a non-profit organization founded in the interest of The Back to God Hour Radio Ministry. Mr. Thalen read from the Scriptures and led us in prayer, a practice which he continued each morning and night. This was a real blessing for all of us on the tour.

From there we crossed the border and had lunch in the States. Next stop was Grand Rapids, where supper was waiting for us at Calvin College. Then we had a tour. Dr. Tom Ozinga led us around the different buildings by bus but we also had a look inside the college - Fine Arts Centre, Knoll Crest, and the Natatorium swimming pool.

In the morning we were

awakened at 7 a.m. and then had breakfast at the motel. After a delicious meal we boarded the bus to see and tour Pine Rest Christian Hospital. This was for most of us a real eye opener. We heard that the hospital has a large number of in-patients and out-patients. Each patient is made to feel very loved and special. We gathered at the Chapel where we were met by one of the chaplains who gave us a lot of insight into the work involved at Pine Rest. Before we left a most delicious lunch prepared by patients and staff was served free of charge. A collection was later taken.

Next was a fine bus ride to the denominational building of the Christian Reformed Church. The offices of the Banner, De Wachter, Home Missions, World Missions, C.R.W.R.C. are all in this building, as well as the offices and production facilities for the Board of Publications. We saw the printing of the booklet TODAY small and big print. What a printing activity! We saw a slide presentation and heard a short speech by several of the staff involved with this work.

Then we proceeded to go to

RACOM visit to CRC heartland

Lansing, Illinois, where we were expected at the Bethel Christian Reformed Church for supper. Several ministers shared the meal with us, including Dr. Nederhooft, who only lives three houses away from the church. Three ministers spoke and were telling us something about their experiences.

Almost all over the world the message is broadcast by radio that Jesus died for our sins. If we believe there will be salvation. It is spoken in several different languages: English, French, Spanish, Portuguese, Arabic, Russian, Chinese and more. We have so much to be thankful for and during that meal together we shared the communion of the saints.

In our area we can see and watch Faith 20 on Channel 6 (Global) every Sunday morning at 9:30 a.m. Faith 20 is also on in the morning at 5:30 a.m. in the States.

The next day we visited the International Communications Centre of the Back to God Hour. We really enjoyed seeing and hearing what we so often have heard and seen on radio and T.V. Since the Back to God Hour covers such a wide area it really needs our money and our prayers.

We had lunch and then drove on to Holland, Michigan, to the Pillar church, next to Hope College. This church was built under the leadership of Rev. A.C. Van Raalte. We had supper here. Then we were told some history of the church. Mr. Jerry Jonker gave a speech and a slide presentation on Dominica. We were very impressed by the dedication of these people in this area of the ministry. They gave good testimonies and examples of what RACOM is

doing. They definitely need our support.

The last day of the tour we could sleep in till 8 a.m. We visited the Dutch village which has a beautiful street organ and Wooden shoe factory.

A good number of souvenirs were bought here and a lot of cards sent away. At 1 o'clock it was time to start on our journey home again.

In Sarnia we stopped for supper. We all arrived safe and sound. We were a bit tired but we had enjoyed four days of fellowship, of "being one big happy family," as one lady put it. We did some singing on the bus and listened to some poems and jokes told by some of the passengers. It was a worthwhile trip enjoyed by all of us.

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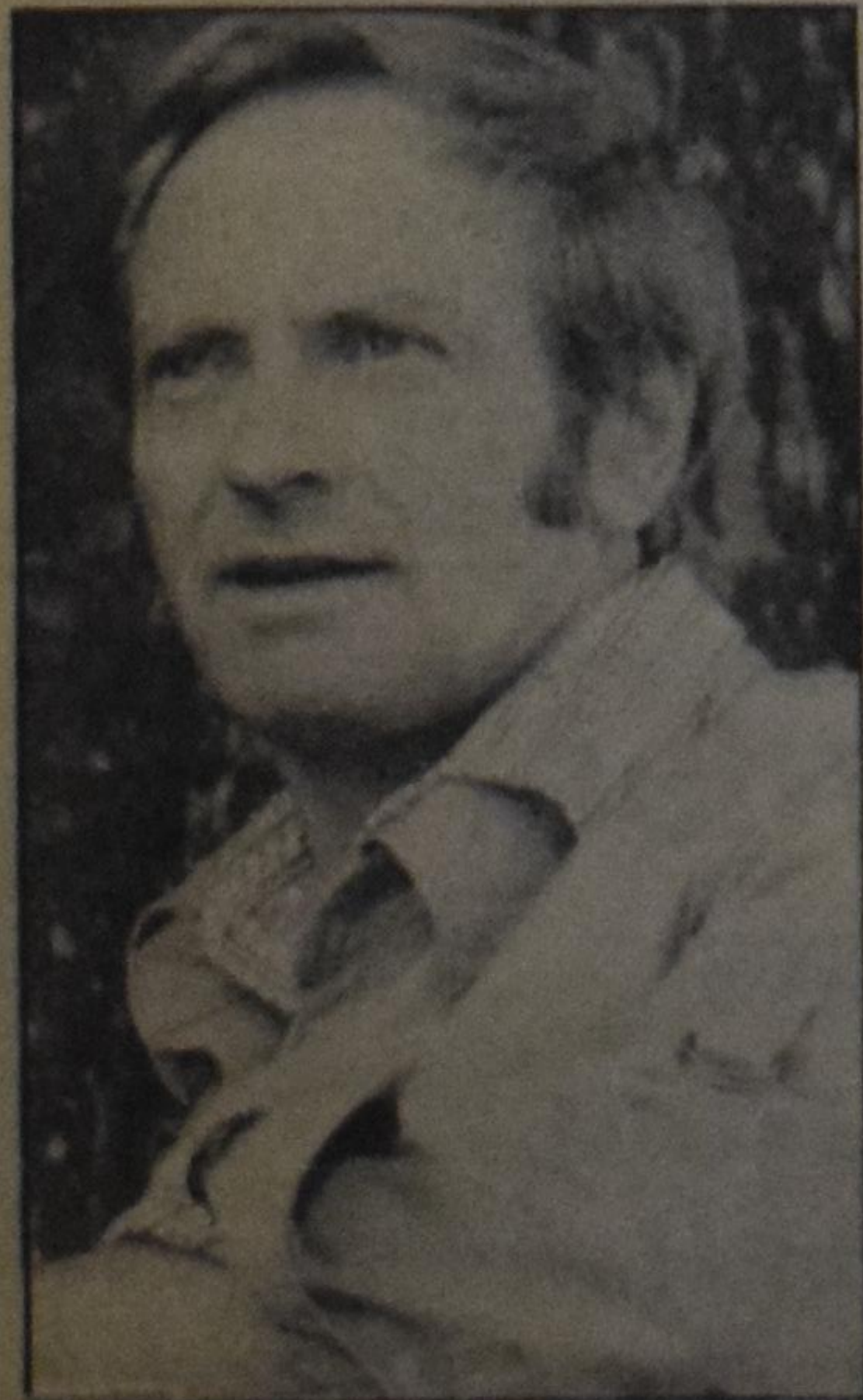
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Van Polen releases new program



Don Van Polen

A new all-Canadian multi-media program, "All Nature Sings" has just been released for showing in Canada by Don Van Polen.

Don and his wife Fran, live in a mountain hideout just south

of the border from Vancouver. They built the house themselves. It is perched on the slope of a hill. A little brook feeds the pond with trout and a few ducks. It is a place of peace and tranquility.

Don was born in Michigan, and pursued a career in education. After teaching for a while in the U.S.A., he became the principal of a Christian School in Smithers, B.C. It was there that Don fell in love with the beauty of the Canadian mountains and valleys. God gave to Don the talent of capturing this beauty with his camera, so that he could share it with others.

After a few years, the Van Polens decided that Don would become a full-time outdoor photographer. What gives a special dimension to Don's work is his conviction that nature is not only nature as such, but it is God's creation, proclaiming the glory and honour of the heavenly artist,

who made it all, "and He saw it and it was very good."

Don's programs surely are "sermons" from God's book of creation. However, in his presentation, he always leads us back to the other book God wrote, the Book of His special revelation, the Bible. Only in His Word do we meet God in Jesus Christ, and His redemptive love.

A special tour has been arranged to share this new "All Nature Sings" Program in Ontario, Manitoba and Alberta. The program is shown on a 25 foot screen, using six 70mm slide projectors. The full stereophonic sounds and vivid narration all add up to a very special program for the whole family. There is no charge for this program, but an offering for the Canadian Home Bible League will be taken. Watch the Calendar of Events and your local church bulletin for the showings in your area.



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News- International



Arrested for political activity in the Dominican Republic

Neal Hegeman

Christian Reformed missionaries in the DR (Dominican Republic) working among the Haitian immigrants are noticing an increase in tension between the Dominican government and the Haitian community in the last few weeks. The new outbreak of tension began when a subcommittee of the United Nations committee on human rights criticized the Dominican military for trafficking Haitians like slaves for work in the sugar cane field, coffee, banana and cocoa plantations.

A prominent evangelical leader and secretary of a political party said that military personnel seek job positions near the frontier in order to involve themselves in this 'slave trade' and make themselves a fortune. Local citizens have been writing in the daily newspapers about the horrible conditions of the sugar cane workers. The government has kept strangely silent. What could they say? The government who owns most of the sugar cane companies, needs Haitian immigrants to cut the sugar cane.

The working and living conditions are so terrible, that Dominicans refuse to do the sugar cane cutting. Even though sugar cane is the country's main export, Dominicans refuse to do the dirty work. The desperate Haitians are transported in (last year 19 thousand males, for the 6 month harvest season) to do the work.

Ex-president Majluta (who ruled for one month after the suicide of President Guzman) refuted the United Nations claims. The military and sugar cane companies also refuted the charges. However, the military became increasingly concerned about the illegal Haitians. At the border, several Haitians were deported and on Sept. 5, 1982 a group of 55 Haitians were arrested for having a political meeting of a subversive nature.

The Haitian Popular Party and Party Modelh were meeting with 2 Haitians from Miami, who last year had tried to start a revolution in Haiti. The 'black hats' of the military's special security force rushed in to take not only men captive, but women as well as some elderly. They were jailed for 3 days and received headline coverage, while being detained illegally! Rimes Lacoix, school teacher in the Christian Reformed school in Haina, was singled out as the spokesman for the 55.

Since the group was not carrying arms and since they are recognized political refugees supported by the United Nations, nothing legally could be done. The 2 Miami-based Haitians were deported, but not before official contact and plans were made by the Haitians to work together in the future.

An interesting note on Latin politics, which North American activists should take note of. The 55 arrested Haitians included many who were political refugees supported by

the United Nations Human Rights Commission. Was it because the United Nations charged the military of slavery that the military retaliated against those supported by the United Nations? Was this a hidden political message for the United Nations to keep their nose out of the military's business? Foreign critics might be right but they must find a way to help remedy the situation, not simply by politi-

cal pressure, (which the poor get in their necks) but by community development. In Christian terms this means nothing less than developing the Christian community.

The CRC is concerned for the Haitians, and especially the 40 groups found among the Haitian immigrants who have church relationship with the CRC. Many are legal migrants, but too many are illegal or political refugees.

Missionaries help to legalize as many marriages, migrants and children as possible but the denomination needs a lawyer(s) to help stabilize the Haitian Christian community. We pray that the Lord will send us some very soon.

Rev. Hegeman is a missionary for the Christian Reformed Church in the Dominican Republic

Responding to the news

Ben Vandezande

"The world doesn't have a prayer ..." These were the words of a friend who suggested that from the looks of the news, there wasn't much hope left for the world.

As a praying man, his words caught me off guard. Does the world have a prayer? More to the point, does it have my prayers? If I was honest, I would have to say that if the world was waiting for me to pray on its behalf, I'd better stop writing and start praying.

If we are going to respond to the news, we should begin by praying. Not because prayer is the last ditch hope for the world; prayer is not just for foxholes. It is a way to praise God and talk with Him and ask for wisdom.

During the past year, several people close to me were plagued with the horrible diseases of cancer and M.S. When I pray for them I don't say, "Please God, make all of the sick people well, Amen." My prayers are a wrestling with God to provide healing, and if not healing, wisdom for those who are sick and their loved ones to have the strength and wisdom to deal with the pain. I name them and spell out their circumstances to God because they mean a lot to me.

My prayers for the events in the world, although they can't be as intimate and personal, should be as detailed. Our prayers of interces-

sion must be specific. Let's turn to the Bible to develop this further.

Prayer - A wrestling with God

The story recorded in the book of Habakkuk takes place while Judah is caught in the struggle between Babylon and Egypt, to enlarge their empires. Such wars usually meant that smaller countries caught in between were ruined. Judah - God's left-over people in the seventh century B.C. was one of those. Intrigue, godlessness and profiteering seem to have a free hand. Unbelievable horrors are happening and prompting Judah to ask:

"For how long Lord God, have I not cried out and you don't hear? How long have I not called out to you, 'It's crooked!' and you do not help? Why do you make me look at what is tricky and evil? Do you like to see what is breaking to pieces?" (Habakkuk 1:2-3 translated by Dr. C. Seerveld).

Part of the reason for Judah's crumbling is their own sin. But Habakkuk's prayer for justice is not simply a lament about the evils of the day; neither is it a prayer for some future bliss. It is a prayer to God to act on behalf of his faithful children. His request is blunt:

"Why don't you set things straight for those who are straight with you Lord?"

God tells Habakkuk that he will use the greedy, cruel,

covetous and idolatrous Chaldeans to punish Judah (Hab. 2). But he ends by promising to slay the wicked and save the repentant remnant. In his magnificent closing psalm, Habakkuk not only worships God but pleads with him:

"O Lord, I have heard all that you have said, your great deeds, Lord God Yahweh, make me fearful. But let them come alive in the gut of our time! Let them really get known by happening in the guts of our age! Just please, don't forget to be merciful when you move terribly into action" (Habakkuk 3:1-2).

Habakkuk prays that justice and mercy be done concretely in his situation. He prays in the same detail as we would pray about a friend who is terminally ill. His prayer does not ignore sin but calls on God to establish his kingdom of justice and mercy in spite of the sin.

Two assumptions about prayer should be clear from the foregoing: 1) to pray to God may mean you plead, you question, you praise, you repent, but in any case you pray very specifically; 2) Prayer is not just reciting items as seen by your local newscaster - it is working to understand those events in light of the kingdom of God that is here and that is yet to come.

Perhaps the point is clear. If the Christian church does not pray on behalf of the world, who will? The world does have a prayer - providing we do.

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News-Canada



Labour — a house divided

Ed Vanderkloet

Since the mid-nineteenth century beginnings of the trade union movement in North America, the relationship between the skilled trades (such as the construction workers) and the unskilled workers (such as the industrial workers) has been characterized by friction and open hostility. For years the skilled people and their craft unions were organized in the American Federation of Labour (AFL) whereas the unions of the unskilled organized themselves in the Congress of Industrial Organizations (CIO). They fought each other tooth and nail, sometimes even more than they fought the employers. The skilled people were afraid of mass-produced items and goods which would threaten the market for items and goods made exclusively by skilled people.

In 1955 the two groups decided to bury the hatchet and to merge in an effort to present a unified House of Labour. In the United States this became known as the AFL-CIO, and in Canada, one year later, the two separate groups of organized workers became "unified" in the Canadian Labour Congress. The marriage of skilled and unskilled trades was hailed everywhere as the beginning of a new era in which labour would finally show its true solidarity.

The marriage lasted for exactly 25 years, and its history was marred by endless feuds and quarrels. Canadian construction workers, especially in Quebec, resented the often dictatorial practices of the American-dominated construction unions; unions, moreover, which were tainted with graft, corruption, and violence. The famous Cliche Commission of Inquiry in Quebec unearthed an enormous amount of fraud and corruption and ordered several unions under trusteeship.

A number of independent, breakaway construction unions were formed in Quebec and, to the chagrin of the American AFL construction unions, were admitted into membership of the Quebec Federation of Labour which is the Quebec arm of the Canadian Labour Congress. The American construction unions retaliated by withholding their affiliation dues from the CLC, threatening that they would not pay those dues until the independent Quebec construc-



tion unions were expelled from the CFL-CLC. The CLC, however, hesitated to take such drastic action fearing that this would greatly alienate the entire Quebec labour movement. Of course, such fears were well founded.

Naturally, the CLC could not live with a situation in which no less than thirteen of its affiliated unions in the construction industry refused to pay their affiliation dues, an amount that exceeded \$220,000. In 1981 the executive of the CLC decided to suspend the thirteen construction unions and at that moment the marriage officially came to an unhappy end. The construction unions could not yet be officially expelled; that had to wait for the CLC's biennial convention scheduled for May 1982.

In April of this year, despite a number of behind-the-scenes efforts to patch up the differences, the construction unions went ahead on their own and at a much publicized founding convention in April formed the Canadian Federation of Labour (CFL). They declared that henceforth they would chart an independent course from the CLC, repudiate any ties with the New Democratic Party, and support any political party which was supportive of labour. No one less than Pierre Elliot Trudeau was invited to speak at this founding convention of the construction trade unions representing some 200,000 construction workers in Canada. The fact that the new CFL was a mere vassal of the American construction unions headquartered in Washington was carefully downplayed.

Everyone expected that the CLC, which was to meet a few weeks later in its convention in Winnipeg, would simply formalize what was already a fact, namely the complete separation between the CLC

and the construction unions. Surprisingly, however, CLC president Dennis McDermott announced that no such final and radical step was to be taken. Instead, the suspension was maintained but the door was left open for a return of the wayward sinners.

In retrospect, this is not surprising at all. The labour movement goes through very difficult times with the current economic recession. Everywhere labour is retreating and to openly formalize a split in such a labour movement would have a very bad psychological effect on the rank and file. Furthermore, while the battle lines were clearly drawn in the top echelons of the organizations, locally the schism is not nearly so evident. The various labour councils in Toronto, Winnipeg, Vancouver, Hamilton, Windsor, and many other places are still comprised of representatives from both the building trades and the industrial unions.

Nevertheless, the rift between the partners has had traumatic effects on organized labour and the main reason is a fundamental difference of opinion on the idea how workers should be organized. It is the age-old difference between craft-oriented people who feel strong affinities with their craft brothers in other companies, whereas the industrial workers have no such

pride or allegiance. For example, carpenters, bricklayers, and electricians develop rather strong bonds with their fellow craftsmen in other companies. No such bond exists between the assembly line workers at General Motors and Ford. Most of them have no specific craft and they are easily replaced by other unskilled people.

The founding convention of the CFL in April and the biennial convention of the CLC in May, though quite different in nature and purpose, were characterized by much hollow rhetoric. It is ironic, to say the least, that after much Trudeau-bashing the CLC delegates swore a blood oath that they would never engage in any concessions to employers. As a matter of fact, any union granting concessions would become an outcast. The CFL convention, on the other hand, listened approvingly to a passionate plea by Prime Minister Trudeau for moderation and restraint, and Mr. Trudeau got a standing ovation from all the delegates. So

far the rhetoric. When it came to negotiations this summer the United Autoworkers union (one of the mainstays of the CLC) was forced to grant substantial concessions to the automotive industry (so much for the blood oath) whereas the construction unions of the CFL in Ontario gained increases of \$4.00 per hour over a two-year period (so much for the restraint).

The split within the CLC has not yet come to an official divorce. It is more like a separation of the marriage partners, although the chances of reconciliation are rather remote. There should be no mistake, however, about the fact that the quarrels and fights were never over any fundamental issues. Both the CLC and the CFL are thoroughly secular organizations in which there is no trace of a biblical concept of stewardship and responsibility.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada

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Feature

Supreme Court asked to rule on "religion"

Bert Wiltvoet

Originally there were ten York University professors who sought exemption from paying union dues to the York University Faculty Association. One of them, James S. Tait, won his case. Another, Delmar McCormack Smyth, is still awaiting judgment by the Board. The remaining eight have decided to take their case to the Ontario Supreme Court for a decision.

Their appeal is based on the argument that the Board has

used too narrow a definition for the word "religion." They also feel that the Board's decisions have been in violation of the freedom of conscience and religion clause of the Canadian Charter of Rights and Freedoms.

According to one spokesman, "the case is a jewel but also a stinker." He also said that the process of challenging and testifying has deepened the faith of several. For a Reformed person it is refreshing to hear a Jewish person testify that "my entire world view is essentially religious."

Who are these eight professors?

Bert Wiltvoet

Eight York University professors do not want to belong to a university faculty association or to be forced to pay dues to it. All eight of them are professors with tenure, having been in the employ of the University for some time. Most of them are over forty.

They are Gerald O. Aspinall, professor of chemistry (Anglican); Walter Beringer, professor of history (Lutheran); Douglas N. Butler, professor of chemistry (former Seventh-day Adventist); Helen Sarah Freedhoff, professor of physics (Orthodox Jew); John M. Goodings, professor of chemistry (formerly United Church); William A. Jordan, professor of economics (United Church); Alfred B.P. Lever, professor of chemistry (non-practising Jew); Robert P. McEachran, professor of physics (non-affiliated Protestant).

Walter Beringer, member of the Dietrich Bonhoeffer Lutheran Church in Willowdale, has been in opposition to union membership since 1975. "The union's preoccupation with money is not right," he

said. "We can do our job better if we were less concerned with feathering our own bed and more interested in instruction and the wellbeing of the University."

"I felt strengthened by the necessity of speaking up for my conscience. My conscience is based on my belief, my upbringing, education, the memory of my parents - my whole being. It represents my whole set of values."

Professor of economics, William Jordan stated his reasons for opposing membership in the union. "I oppose compulsion and favour voluntary association and actions. I



Walter Beringer

don't accept the adversarial but the cooperative mode of relating. The union applies physical, mental or emotional violence against individuals. What right do we have to withhold student marks in a dispute with the University?

"I find support for my position in the Bible. I cannot change the union by joining them anymore than I could change the Ku Klux Klan by joining them."

The response by colleagues has been almost nil, according to Mr. Beringer. "They consider it a private matter. One or two have shown some interest, but that was very fleeting." Mr. Beringer teaches a course called "Study of Religious Man." "You may say that I have been able to draw several cross references between what I teach and what I have experienced," he remarked with a chuckle.

How the Ontario Labour Board ruled against Helen Sarah Freedhoff

The following are excerpts from the Board's decision, January 20, 1982:

2. The applicant is a professor of physics and has been employed by the respondent employer (hereinafter referred to as "York") since September 1967. There is no doubt that she is a person of strong religious conviction or belief. She is an Orthodox Jew who was raised in an Orthodox Jewish home and who has continued the Orthodox tradition in her own home. She has belonged to Orthodox synagogues all of her life and attended parochial school, as do her children. In addition, she also taught parochial schools while she was a student. She and her husband contribute approximately 10 per cent of their annual combined incomes to charitable organizations.

3. The applicant testified that she believes that the Torah was divinely inspired and that God has directed people to govern their association with others by the precept: "Do not do unto others what you would not have done unto yourself." She conceded that there is nothing in her religion which expressly prohibits membership in or participation in a trade union; however, she testified that her religion has taught her to guide her life according to principles of justice, mercy, charity and respect, and that she cannot accept that it is just to allow innocent people (the students) to suffer as a result of a dispute which the trade union may be having with York. She said that she could never participate in, condone, or support such an action, and that the payment of any dues or other assessments to the trade union would involve her in supporting such an injustice, thereby violating her principles.

4. The applicant referred to three specific examples of the trade union's actions which she believed would involve harm to innocent third parties and would be a violation of her principles. Two examples involved what she interpreted as support for two other unions who were on strike against York, and one involved the withholding of grades during a period when the trade union was involved in negotiations with York. The applicant testified that she continued to teach during the two strikes referred to above, and that she did not withhold students' grades.

19. It has long been held by this Board that an applicant need not be a member of a religious sect which espouses as part of its dogma or doctrine opposition to trade unions. That proposition has been so well established that it almost seems trite to refer to authority to that effect. The



Helen Sarah Freedhoff

Board is concerned not with religious orthodoxy, but rather with the personal religious beliefs of the applicant. That was first set out in *Stel*, (1971) OLRB Rep. July 363, and has been followed consistently since then. Accordingly, the fact that Judaism espouses no prohibition against unions or strikes is not fatal to the applicant's case.

25. In the case at hand, it appears reasonable to accept that the applicant's objection to strikes where innocent third parties are injured is religious in nature because it does relate directly to her religious beliefs concerning the way that God has, in her view, commanded His creatures to act. Her other views concerning the loss in status of professors, the advancement of mediocrity, the inappropriateness of unions in a collegial milieu, the abandonment of merit pay, unionization as a retrograde step, etc., are not religious beliefs or convictions, even though they are held by a religious person whose ideas about right and wrong were formed in a religious environment. These are beliefs which are political in nature, because they relate solely to the atmosphere which, in her view, should prevail in a university; and, even though their source may be what she has learned from the study of her religion, that source is such a remote link in her chain of reasoning that those beliefs or convictions cannot be called religious.

29. The applicant is sincere-

ly convinced that unionization is bad for the university and that her objections are religious in nature. The former is something on which we can express no opinion. It is a matter which has been left to be decided by the faculty members of the universities in this province. The latter is something of which the Board is not convinced, although it does not wish to suggest that the applicant was in any sense attempting to mislead or deceive when she gave her evidence. On the contrary, at all times she appeared to be forthright and open with this Board and did not try to obscure her role in the fight against unionization. One can only hope that she will be able to reconcile her objection to the trade union with her beliefs, and be able to continue to teach and to contribute to the academic life at York.

30. For all of the reasons set out above, the application is dismissed.

Footnote:

The decision by the Board was not unanimous. One of the three board members dissented, deciding that the case of Helen Sarah Freedhoff did not involve "dual motivation." He further stated in his minority report that it was "clear that the Applicant's conclusions concerning the adverse affect of the Association as a Union on the University community as a whole was solely based on her own religious convictions."

Section 47(1) of the Labour Relations Act

Where the Board is satisfied that an employee because of his religious conviction or belief,

- a) objects to joining a trade union; or
- b) objects to the paying of dues or

other assessments to a trade union, the Board may order that the provisions of a collective agreement of the type mentioned in clause 46(1)(a) do not apply to such employee and that the employee is not required to join the trade union, to be or continue to be a member of the trade union, or to pay any dues, fees or assessments to the trade union, provided that amounts equal to any initiation fees, dues or other assessments are paid by the employee to or are remitted by the employer to a charitable organization mutually agreed upon by the employee and the trade union, but if the employee and the trade union fail to so agree, then to such charitable organization registered as a charitable organization in Canada under Part I of the Income Tax Act (Canada) as may be designated by the Board.



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Why does CPJ fight these battles?

Bert Witvoet

Citizens for Public Justice (formerly CJL) is deeply involved and interested in the hearings of the eight York University professors before the Labour Board and the Supreme Court. For them it is not primarily or merely a matter of individual freedom to dissent.

"There ought to be legal equality of structural opportunity to participate in the shaping of public life according to a person's and community's basic beliefs, within the framework of legislation that protects all and discriminates against none," reads the formal CPJ doctrine of public justice. "In that sense we are opposed by both the individualist and the collectivist," pointed out Mr. Vandezande. "Our political parties do not mind the freedom of individual dissent, but they do not want to create the opportunity for all to participate fully in the marketplace of our society.

"The York professors' case is one more building block in the structuring of a society that protects all individuals and groups and gives them the freedoms a pluralistic society must give."

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Canadian organization aids destitute children

Margaret Griffioen

When Canadian missionaries rescued orphaned children from China in 1938 and brought many safely to Hong Kong, they began an international organization that is now known as the Christian Children's Fund.

According to Frank Whilsmith, Director of Development for the Canadian CCF, "The CCF is probably the largest of all the Christian child care organizations in the world."

There are four sister organizations in Germany, Denmark, the United States and Canada which are independent yet keep in contact, and a total of 18 offices located around the world.

Between the four organizations, 300,000 children are assisted annually through foster parents programs and group sponsorships.

CCF workers are all nationals of the countries in which they work. They are responsible for distributing the money in the form of food, clothes, education and medical assistance to the children.

CCF also has a special fund which it uses to support children in emergencies such as the typhoon in Taiwan and the war in Uganda.

According to Whilsmith, many of the children are orphans but in the past ten years efforts have been made to keep children with family members and support the child while not separating him from his family.

In many cases the mother or father is a single parent who goes out to work while, through support from CCF or a CCF foster parent, the children can spend the day at a daycare centre where they receive meals three times daily, one of which is a hot luncheon. If it were not for this program many of the children would have little or no food and be left alone most of the day.

CCF also supports four schools for blind and deaf children in India as well as other institutions around the world. Currently CCF is involved in about 1,200 projects around the world working with about 50 to 500 children in each project.

"We have about 2,000 people working for us or affiliated

with us in about 30 countries and some islands around the world," said Whilsmith in a recent C.C. interview. "We are supported by about 40 denominations around the world."

Sponsors send about \$18 a month to a child in a country. They can choose the country and age of the child they would like, or the CCF will choose one from its own emergency list.

"The money goes directly to the child. The child and sponsor correspond with each other and the sponsor receives a picture of the child," said Whilsmith.

"We believe that God gave people the motivation, heart and mind to put programs like this into action and we are just thrilled to carry it out."



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Education

Chalkmarks

By Harry A. De Vries



Institut Farel by request

Education at Institut Farel, the Reformed theological seminary in Ste. Foy, Quebec, is "very exciting", says its coordinator, Rev. Martin Geleynse. The theological school now has a list of 32 students who have been taking courses off and on and an active student body of 17. Most of them speak French only. The Quebec scene is quite different from the developments at The King's and Redeemer. Rather than having to draw students to an established centre of learning, Farel is trying hard to meet students' requests to offer courses. The majority of the students are mature students who already have their degrees from other Quebec universities and who are converts from Catholicism to the Protestant faith.

David Craig, a Presbyterian pastor, is teaching church history and Reformed doctrine; Rev. Geleynse practical theology; John Miller Hebrew and Greek; Daniel Racine ethics. Karel L.F. LeGrand was to have taught Old Testament but sometime before school opened decided against taking the position at Farel.

The school has a long list of professors on whom it calls as visiting or guest professors. Dr. Marten H. Woudstra of Calvin Seminary spent three weeks in Ste. Foy this summer teaching a course completely in French. His contribution was greatly appreciated and according to Rev. Geleynse, he "deserves a lot of applause for his work" there this summer.



**Institut
Farel**

School budget tops \$1 million

The Association for Christian Education of St. Catharines recently adopted its 1982-83 budget totalling almost \$1.2 million. The Association operates Calvin Memorial Christian School and Beacon Christian High School. Most of the budget money comes from tuition but more than \$300,000 is expected to be raised in fall and spring tuition reduction campaigns. Tuition for the elementary school stands at \$48 per week. For children in both schools, parents pay \$62 per week and cost per child at the secondary level is only \$62 per week also. Almost \$900,000 of the budget is devoted to salaries and related expenses.

Aspects of operating a small school

The operating budget of Redeemer High in Ottawa does not quite top the one million dollar mark, in fact, it does not even total up to the amount the St. Catharines schools hope to raise in their tuition reduction campaigns. The important fact is that in its budget of last year, income very closely matched expenses. However, this year the school, with its 32 students, may have some difficulty in meeting the budget and it will have to take a close look at its ability to operate next year. The school society had hoped to raise \$201,000 to purchase the building it is now renting from the Ottawa Board of Education, but the drive among the 15 Ottawa churches did not generate enough money to complete the purchase.

Competition from another local Christian school called the "Life Christian Academy" which operates under the Accelerated Church Education program, a USA-based organization with its own programmed learning materials, does not help either. For this school year parents are invited to help in the maintenance of the school by way of an adoption programme. "Would anyone like to adopt the lights?" asks Service Committee member Walter Neutel in the school's September newsletter. The adoption program includes a list of other maintenance chores that can keep a number of other society members busy throughout the year. According to the newsletter, the school society recently celebrated its 10th Anniversary with a "most enjoyable corn roast."

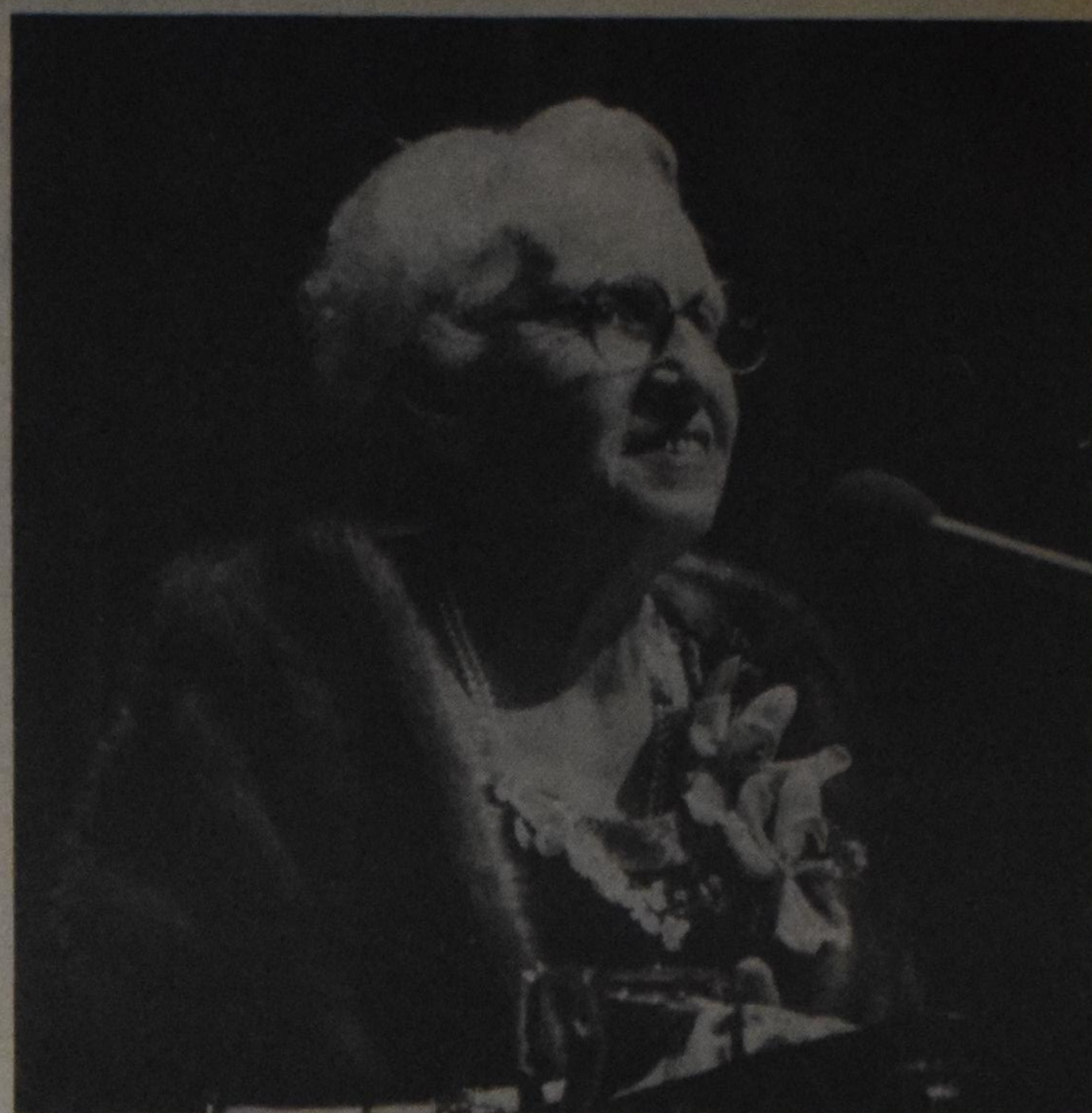
Mrs. Ridderbos had a word for Christian schools

Peter Van Egmond

On Wednesday, September 29, 8 p.m., about 75 people gathered in the main recreation area of Trinity Towers, Brampton, Ontario, to be part of a reception held in honour of Mrs. W.M. Ridderbos-de Rooij, former Secretary of the *Unie Schools with the Bible*. Mrs. Ridderbos, during her visit to Canada, paid a visit to several Christian schools and met with friends and individuals of the Canadian Christian Education Foundation.

Mrs. Ridderbos is well known to members of CCEF as a staunch supporter and fundraiser. She was responsible for changing the focus of *Unie*, a Dutch fundraising organization, from supporting Dutch Christian schools to providing "foreign" Christian schools with much needed help. Canadian schools too have benefitted in the past from generous donations from The Netherlands through her work and the work of her organization.

At the reception, Mrs. Ridderbos told about her work and convictions. She is 68 years old, but possesses a keen mind and a vital interest in the Christian school movement. The youngest of eleven children, she learned at an early age to contribute to the *Unie* collection by taking from her piggybank. She spoke (in Dutch) of the need to remain



Mrs. W.M. Ridderbos

faithful to the original aims of our fathers and mothers.

She noted with joy that our Christian schools still begin the day with an hour of devotion, Bible study and Bible story telling. "This practice is going out of use in Holland," she remarked. Christian parents are losing control of the schools in The Netherlands because of state subsidy and the consequent influx of non-Christians into the schools. Some Christian schools enroll 90 per cent non-Christian students.

At the Free University, non-Christian students are more and more replacing Christian students because of the student surplus situation. Applicants get in through a

lottery system. Whether you are a supporter or believer does not play a role in your chance to be admitted. "We are in danger of losing the Christian school system altogether."

In the light of this development, Mrs. Ridderbos advised the Canadian Christian school supporters not to seek full subsidy of Christian schools.

Those who attended the reception, many of them teachers, responded favourably to her presence and talk. An informal reception preceded and followed her speech.

Peter Van Egmond is pastor of the Rehoboth Chr. Ref. Church in Toronto

Reformed Bible College sees increased enrollment

Jeff Stam

"Come over to RBC and help us."

At first hearing this may have a strange ring; after all, is it not the purpose of RBC, or any college for that matter, to help the student? Indeed, we desire to train, to disciple, to counsel, to help in every way we are able; however, these are all means to accomplish our real purpose — to enhance the growth of the Kingdom of God throughout the world. Or to put it another way, to let God's glory be known and proclaimed amidst all nations. My own RBC class ring sums it up in the motto engraved on its side — *Soli Deo Gloria*.

Now with students back on campus and Fall classes in full swing, it's exciting to see all the "help" that has come our way. Christ predicted that, "People will come from east and west and north and south, and will take their place at the feast in the Kingdom of God," (Luke 13:29) and God is determined to see that happen. He has blessed RBC this year in sending an increase in the number of helpers.

While the majority of college enrollment figures are

declining throughout the country, RBC enrollment climbed to 225 (137 men and 88 women) this Fall (over 4 per cent total increase and over 10 per cent full-time equivalent increase). For this we can only praise His name. Once again, close to 10 per cent of these students are from our northern neighbour, Canada. Approximately another 10 per cent represent four other continents, with students from The Netherlands, Egypt, Kenya, Nigeria, Ghana, Korea, Micronesia, Nepal, Philippines, Vietnam, Belize, Brazil, Mexico, and Puerto Rico.

And while representatives from the nations are helping us to proclaim God's glory, so, too, are students from across the United States, coming from Maine, Florida, California, Alaska, and nineteen other states in between. During a period of faltering economy, student aid cutbacks, and a smaller traditional, college age population, God has chosen to increase our number of "helpers" from all around the country not only, but the world.

Jeff Stam is Admissions Director of RBC

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Lifestyle of the Elderly

Inspite of ... there are ways

Rein Selles

Introduction to three stories

In June, 1980, there were approximately 3.2 million Canadians at least 60 years old and of this figure 2.3 million were aged 65 and over. By 2025, when the baby boom generation reaches age 65, there will be 5.5 million Canadians 65 or more - double the current figures. Even greater growth will be experienced in the number of those who reach 80 or more.

Trying to meet the needs of this growing proportion of Canada's population will be a major challenge for all sectors of society - including the elderly themselves.

When we consider the problems of aging in society it is easy to make sweeping generalizations - many of these you can see in your daily newspaper each week. In presenting this article, I have tried to remain true to the desires of one older Canadian who told the Canadian Delegation to the World Assembly on Aging this summer:

"... the greatest need of elderly persons is to be recognized as individual human beings with individual feelings, desires, aspirations. It is a need they share with all other human beings, whatever their age may be."

The three short stories reflect the fact that there are serious issues and problems faced by individual older Canadians but, more importantly, that there are also solutions.

The need to work (A true story)

"All in the court now rise."

Mary stood with others in the packed courtroom as Justice R.A. Cawsey took his place at the bench. As the judge called forward the attorneys, she reflected on the struggles of the past three years which had brought her to this courtroom.

At 62, Mary had not felt any less of a teacher than her fellow employees at the Myrnam School in the County of Two Hills, Alberta. For 41 years, she had devoted herself to teaching young children and yet it seemed that devotion and experience did not count anymore in today's society.

That year, the School Board had notified her that due to declining enrollments, she would no longer be teaching Grade One. Faced with the prospect of an alternative job which was not as attractive as working with her young pupils, she was forced to resign. But her battle for justice and just begun.

Her first step had been to file a complaint of age discrimination with the Alberta Human Rights Commission.

While the Commission had found her complaint justified, the School Board rejected its decision.

The Commission appealed her case to the Minister of Labour and in July, 1979, a Board of Inquiry was appointed to hear her case. She remembered how happy she had been to hear that the Board had found her complaint justified and had recommended that she be compensated for lost earnings and reinstated until normal retirement age. Her happiness was short-lived, however, as the School Committee again rejected the Board's recommendations.

Two years had passed and still justice had not been seen

words. "He has a tumor which we cannot remove without further endangering his life."

"How long will he live," I asked.

The doctor shook his head and said, "that is in God's hands."

As the doctor moved off down the hall, I slowly sat down in the chair outside my father's room and tried to collect my emotions and thoughts before trying to face him.

'He must not stay here,' I thought. 'A person has a right to be with his family and friends even at the time of death - certainly not in this sterile environment.'

As a nurse in an old age

was dying and that I hoped he could help me place my father in a more suitable facility where he could live out his final days in comfort and security.

Fortunately, there was a hospice in our community. The pastor suggested that I contact the administrator and arrange to view the centre.

Having made the call, and having located the address, I expected to see a small treatment centre. When I arrived, I parked in front of a large home with spacious lawns and a beautiful garden.

The administrator took me on a tour and I had an opportunity to talk with the daughter of a patient who had died recently at the hospice

heart condition and while their pensions at first seemed sufficient, inflation and rising costs had slowly eroded their income until now they were beginning to fall back on their meagre savings.

Opening the utility bill, Jack was not surprised to see that for the second time that year, his home energy costs had doubled.

Picking up the tax notice, he knew that the decision had already been made for them. Sure enough, his taxes had also risen by 15 per cent - there just wasn't enough money.

That afternoon, he and Thelma visited the Housing Registry operated by volunteers at the local senior citizens' centre. Jack had heard that the Registry monitored all existing housing vacancies and options in the city and it seemed this was as good a place to start as any.

"You're not the first couple to find themselves in the situation of trying to maintain a home on fixed incomes," the volunteer told them. "Every day, we are seeing more and more older people who want to consider alternative housing options. Here are some options you can consider:

"First, you could sell your home and using the monthly interest from the proceeds of the sale, you could rent an apartment. However, commercial rents are high and will probably continue to increase in the future, so you may find yourselves in exactly the same situation as you are now in three or four years.

"Secondly, you could use part of the proceeds of the sale of your home, to purchase a condominium. Be careful, however, not to take out a mortgage. With the current mortgage interest rates fluctuating so rapidly, some seniors have found themselves in severe financial difficulty at renewal time.

"Thirdly, you might consider applying for an apartment in subsidized senior citizens housing projects which are being built by government and private non-profit organizations. These apartments set their rents according to your income and you have the added benefit of being able to live among your peers.

"Lastly," she concluded, "you might wish to consult with your children. In some communities, zoning laws permit the building of what we call 'Granny Flats', a small apartment built onto a home."

Reassured that there were at least some options, Jack and Thelma began their search for a new home.

Rein Selles is the Executive Director of the Alberta Council on Aging and Editor of Foresight Magazine, a magazine for pre-retirement planning.



Jan De Bree

in her case. With the support of the Human Rights Commission, her case was taken to the courts. In April, 1980, the Attorney General brought the issue to the Court of Queen's Bench, and following testimony by both parties, today the final verdict would be given.

Her reflections were interrupted as Justice Cawsey called the court to order. With bated breath she leaned forward in her seat as the Justice read his verdict.

"I rule that the decision of the Board of Inquiry be upheld," said Justice Cawsey. "The actions of the County offended the dignity and equality of Mrs. Gadowsky and these actions were discrimination against Mrs. Gadowsky because of her age."

Mary sighed in relief. The County could not ignore the Courts and despite the fact that she had lost three years of teaching, Justice Cawsey had ensured that \$72,518 in lost earnings would be given to her.

The need to die with dignity

"Your father is dying," said the doctor, not mincing any

home, I knew that the time would come when I would have to apply what I had learned beyond the countless aged faces I had seen in the home. My father deserved more than a bed in a hospital room with staff who were unknowing and insensitive to the fact that each day might be his last. Yet, I knew that I did not have the space or resources to bring him to the small apartment where I lived.

Then I remembered. A number of years ago, I had read about a new facility for the terminally ill called a "hospice." The hospice approach is dedicated not only to erasing the stigma attached to death, but also to doing away with the heartless isolation that often accompanies the traditionalized way of dying. Services ranged from medical aid and assistance for the physical comfort of the patients, to support for his spiritual and emotional well-being, to practical help and counselling for his family.

Postponing my visit to my father, I hurried to the phone and called an old friend, a minister who had promoted a hospice for our community.

I told him that my father

and who was now working as a volunteer.

"My mom seemed contented and at peace with herself those last weeks," she recalled. "Only days before her death, she was laughing and joking about the new hairdo a volunteer worker had given her."

I could now go back to my father. I knew that if he would agree to move to the hospice, he would not only die with dignity but really live the last moments of his life, at home.

The need for options in housing

Jack flipped through the mail that had arrived that morning and sighed as he saw the utility bill and the tax assessment notice from the city.

Last month, he and Thelma had anxiously reviewed their income and despite a possible rebate from the government on their taxes, any major increase in home maintenance costs would mean that they would have to consider selling and moving from their home.

Five years ago, at 63, Jack had taken an early retirement from his company due to a

Lifestyle of the Elderly

The Henstras like to work during retirement

Margaret Griffioen

Many people lead busy lives; yet, when they retire or decide to leave their business, they find they have too much empty time on their hands.

The problem then is what to do. Many join clubs or travel, but some people return to the work force, even on a part-time basis.

Such was the case with Peter and Margaret Henstra of Scarborough. After owning and operating *Pete's Fish and Chips* for thirteen years, they decided to sell the business a year ago and take it easy.

"I was so used to being busy in the store, that I found myself being bored last winter," said Margaret.

It was then that she decided to apply for a job as cook at the new Immanuel Day Care Centre in Scarborough. Later, Peter got the job as handyman for the centre.

Peter now works about ten hours a week cleaning and doing maintenance work around the school. Margaret works from about 10 a.m. to 2 p.m., cooking the children's dinner and preparing snacks for the 24 children.

"When I applied for the job as cook, people thought I would be perfect because of my experience in our fish and chips store," said Margaret.

The Henstras had bought the store 14 years ago. Before they bought it, Margaret had already worked there five years for the previous owners.

When it came up for sale, I said to my husband, "Maybe we should buy it."

Peter had never even fried fish before, but between the two of them, they spent long



The Henstras ... working together

days working hard and were able to develop a successful business. The Henstras, originally from Drogeham, Friesland, enjoyed their work.

"A lot of the police in the area knew us and ate in our shop. I likely wouldn't get a ticket in this area," laughed Peter.

"We always kept our store

clean and I only used Halibut and we made our own chips," continued Peter. "We used to give the children of customers a penny so they could have a bubblegum. The parents liked that and always said 'thank you'."

"You have to love to talk to people. I had been in the army for nine years in The Netherlands and still enjoyed meet-

ing people, which helped us in our business."

It was in Drogeham where the Henstras met and married just over forty years ago. They had one son and three daughters in Friesland and another son when they came to Canada in 1959.

Peter, now 63, was a sergeant in the army and during



the war was involved in the underground in sabotage.

"It was a frightening time for us," said Margaret.

"We believe," said Peter, "that some things about the war are better forgotten."

After leaving the army, Peter worked hanging wallpaper for eight years. "At that time I could do two houses a day which means about 80 rolls per day. I was paid about 20 guilders a house. When my wages dropped to about 12 guilders a day, I quit and we came to Canada," said Peter.

They came with the whole family and settled right away in Scarborough where Peter worked as a painter and at one time drove a truck route selling Dutch clothing.

A few years later, Margaret started her job at the fish and chips store, ironically called Margaret's at that time.

"We still meet many people who knew us and ate at our store," said Margaret.

We like our new work too. It is nice to work in a Christian place, and the children are so cute. They are from 18 months old to kindergarten age and sometimes will come into the kitchen and ask me what I am cooking today."

"I find the teachers so good with the children," said Peter, "If a child is crying they take him out of the room and quiet him down in no time."

Right now the six-room building, formerly the Immanuel Christian School, houses only 24 children, but can hold up to about 50. When that happens, the Henstras will work longer hours. But they don't seem to mind.

"We hope to do this for a few more years," said Margaret.

A look at nursing homes

Margaret Griffioen

Extended care institutions are facing many problems and staff and residents are often the ones who suffer. This was the topic of discussion at the afternoon session of the Ontario Fall Meeting of the CLAC.

Prior to a panel discussion, a CUPF film was shown; and although the film was produced by a CLAC rival union, it did point out problems that CLAC people have seen in these institutions.

The main problems were found to be lack of trained staff, over worked staff, owners out to make a profit over the backs of the residents and staff, and management in conflict with the unions representing the staff.

A panel was set up and each member gave brief comments on the film relating their

experiences, and then the floor was open for questions by the audience.

The panel included Margaret Antonides, volunteer coordinator at the Queen Elizabeth Hospital in Toronto, Fred Heerema, a CLAC representative dealing with health care institutions, Rika Vanderlaan a former management member of Extendicare Nursing Homes, and Dorothy Vanderlinde, an RNA and CLAC union steward at Kempenfelt Manor Nursing Home in Barrie.

In dealing with institutional staff, all the panel agreed that there is a shortage of trained staff. Many staff come off the streets with only one day of training. Many trained staff, therefore, are overworked and have little time to deal with the residents on a personal basis.

"There has to be a balance

between adequately trained staff and the amount of time they have," said Rika Vanderlaan. "More time does not necessarily mean better care and some aids use lack of time as an excuse for a poor job."

Many staff are also poorly paid, and it was clear that one job of the CLAC in dealing with these people is to ensure adequate pay.

One reason for the low incomes for staff is that many nursing homes are privately owned by corporations who use the profits of these institutions to invest in other areas of the corporation.

According to Vanderlaan, "public institutions are not always better run. Inspectors often overlook things because they know institutions are understaffed." So the problem snowballs and the care of patients deteriorates.

Because the staff have a

lack of time, some residents do not get enough exercise and their health deteriorates. Although there is always deterioration due to disease and old age, sometimes not enough is done to keep patients active.

"Nursing homes have to have an activity director, but it takes personality and persuasion to be able to get people involved," said Dorothy Vanderlinde.

Margaret Antonides went on to say that "you have to motivate the people. That takes time, sometimes months, and only after the people have become involved in something do they realize the benefits. But not everyone will become involved."

Fred Heerema said that one solution was to try to gear activities to specific interests. Dorothy Vanderlinde agreed but added, "It is difficult to

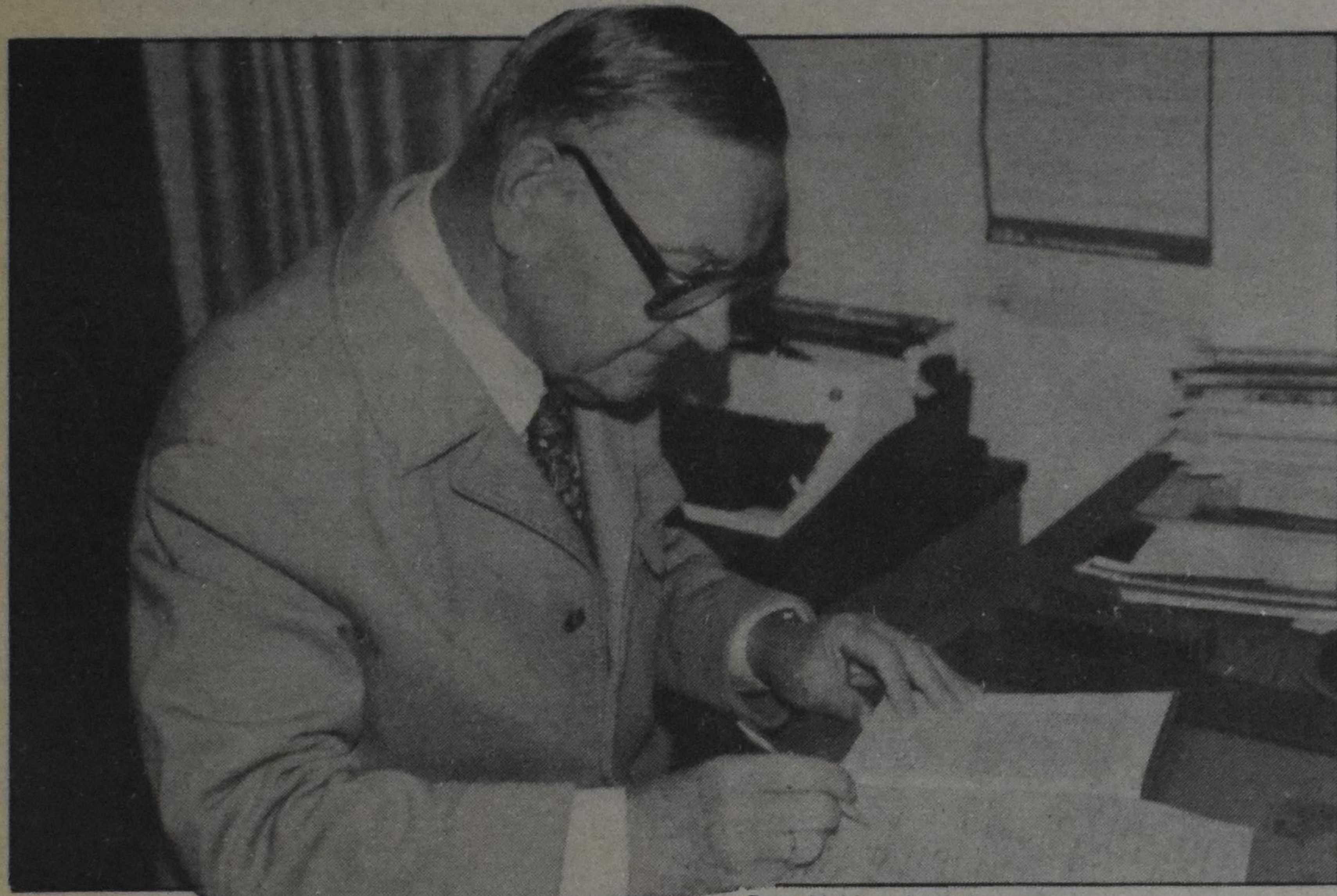
make a farmer of 65 years interested in playing Bingo!"

All the panel members agreed that, besides providing activities, many attitudes of the staff have to change. Many workers treat residents as children. "They're not children. Just because sometimes they can't speak or do certain things. We have to speak up for them or they won't be heard," said Margaret Antonides.

In conclusion the panel agreed that the job of unions such as the CLAC is to ensure good working conditions and good pay for staff, to advocate more training and to make sure conditions are humane for the residents as well. Public awareness and discussions such as this was also seen as a positive step to underscoring the moral and economic obligations of unions and society as a whole.

Lifestyle of the Elderly

Retirement of a Word and deed minister



Rev. H. Van Andel

Irwin DeVries

This year Rev. and Mrs. H. VanAndel celebrated their 50th Wedding Anniversary as well as 50 years of service in the ministry. Although Rev. VanAndel has spent the past 16 years in retirement, these have been anything but idle years.

Van Andel was compelled to retire in 1965, at the age of 58, after a second, massive heart attack left him with a damaged heart. Only a month earlier he had moved to Bowmanville, Ontario from New Westminster, in response to a call he had accepted. It took five months before he was back on his feet, and his doctors urged early retirement. He returned to New Westminster, and with some help had his retirement home built.

"My recovery was a miracle," he says; for he was soon back on the pulpit. For the first ten years of his retirement he preached virtually every Sunday. Being the only retired minister in the area, he was always needed to fill in for other churches with vacancies. "I always had enough to do," he says, "but the pressure was off. In the active ministry, my sermons were finished Saturday night, perhaps at two in the morning!" But now he must live carefully and avoid pressure or deadlines. "You have to watch that you don't create pressure yourself," he says.

VanAndel believes retirement holds many possibilities for people. "If work does not come automatically to retired people," he believes, "then they should seek work as far as their capacities permit. Doing nothing is a dead life. You should be busy. You should have a task, an aim."

After his retirement Van Andel became deeply involved in Christian education. During his active ministry, Christian

education -- both pre- and post-secondary -- had been a concern of his. Upon his retirement he served on the national board of NUCS; was a promotion director for Fraser Valley Christian High School, and also sat on its education committee; was chairman of the board of the B.C. chapter of NUCS; and acted as chairman of CEAC (Christian Education Advisory Committee). In addition he remains active in Classis committees and acts as a church visitor.

Naturally his early retirement predisposed him to keep up such involvement, but he still believes that many retired people could be of service to their communities. "The Kingdom of God is filled with so many possibilities for different kinds of work that, whether a minister or not, these people should try to do something." He stresses, "the Lord has been very gracious to me because my health improved so much that I could do a lot of work. But many who are sixty-five are still capable of work too. You don't have to stand still."

VanAndel's retirement came after a varied and busy life. Born in Utrecht, Holland, in 1907, to a floor wholesaler who was active in politics (and a friend of Kuyper), Van Andel studied at the Free University and took his first charge in 1932. After serving a total of four congregations, he came to Canada on the "Groote Beer" as a chaplain. He visited Canada for seven weeks, and preached in several churches across the country travelling on a clergy ticket. In 1954 he immigrated with his wife and seven children, accepting a call from the New Westminster Christian Reformed Church.

When asked if he keeps up with changes in the church, he chuckles. "I do, yes, but the older you become, the more your interest diminishes, par-

ticularly with small things. These changes are not so important. Things you thought very important in your active ministry, things that you fought for, you don't find so important anymore."

In his life he has seen many changes in the church. The format of the service has changed, as have attitudes. But does increasing age go hand in hand with increasing conservatism? VanAndel's answer comes as a surprise. "The church is okay from a doctrinal point of view," he says, "but on the other hand, there is an inclination to an

unhealthy conservatism. And it is growing. My church here is more conservative than at the time I was minister." He gives two main reasons. First, "people are deathly afraid that what happened in Holland will happen here -- secularization and deviation from Scriptures concerning Scripture itself, and problems concerning ethical issues, such as homosexuality." Also, churches are being influenced by the Reformed fellowship and *Outlook*. And "people are afraid of charismatic movements. Fear alone is not healthy. A living church should be progressing."

How does a retired minister feel about tradition? "Tradition is good; tradition should never take the place of the Word of God. And that's a danger."

VanAndel would like to see a more Christ-centred, covenantal preaching. "Much preaching today is man-centred: 'Abraham was a great believer, so we should be great believers' -- and so on. The grace of Christ for sinners should be preached, and the people should be called to daily conversion. You hear so many sermons on all kinds of topics, and you ask, Where is the gospel? Where is the message? A sermon should be a message."

VanAndel stopped teaching catechism several years ago, although he still gives evening Bible courses on such topics as Revelation and Christ in the Old Testament. Slowly, as the

years go on, he is reducing his activities. But he still plans to teach a few evenings.

VanAndel feels the pension system for ministers contains several weaknesses. For one thing, since ministers live in parsonages, they have no home security when they retire. "The way it stands, on the minister's retirement the parsonage goes back to the church and he is out on the street." He would prefer a system whereby the minister is given housing money in his salary so that he can choose whether to rent or to buy. The pension is sufficient if the minister owns a house, as does VanAndel, but for those who must rent a retirement home things can be difficult. Another problem is the great disparity in cost of living. It may cost twice as much to live in Vancouver as it does in Grand Rapids, but all ministers get the same scale. Van Andel emphasizes, "I have no complaints at all," but he feels this can cause hardships for some ministers.

Rev. VanAndel calls the next day to add a few words, and especially to express again something we all know in our hearts: "It was the grace of the Lord that kept me so richly blessed throughout my life." And that, of course, is the key to a happy old age: knowing the Lord, and walking in wisdom.

Happy indeed is a younger generation who learn from the words -- and lives -- of our elders.

Escort service for patients

Margaret Griffioen

Hospitals provide many services for patients, including worship services on Sundays. Difficulty arises in trying to bring the patients from their rooms to where the services are being held.

To overcome this problem, various groups have volunteered their time to escorting patients to the services, sitting with them and helping them back to their room.

The First Christian Reformed Church of Toronto became involved in the escort service at Toronto General about four years ago.

Nenke Jongkind, who helped to organize the Christian Reformed Church group, says the work is not only beneficial to the patients, but also for the volunteers.

"Some patients in chronic care come every week. For them it is a way to meet new

faces, as well as receive spiritual up-lifting," said Jongkind.

As for the volunteers, Jongkind says it helps them to overcome any nervousness about working or being in a hospital with the sick, yet not having to become emotionally involved as they would with a relative.

For these reasons "we also try to make sure each volunteer only has to work with one patient," said Jongkind. "This is more personal and rewarding for both."

Jongkind went on to say that services are interdenominational and are designed not to burden anyone.

"There is usually Bible reading, prayer, responsive reading, prayer requests and singing at each service. Both patients and volunteers find them very up-lifting."

In order to attend the services, the patients must fill out

a request card, which goes to the hospital chaplaincy committee who sort them out and distribute them among the volunteers on Sunday mornings.

Arrangements are also made by the committee for nurses to bring down any patients who are on machines such as breathing apparatus, and to stay with them during the service.

After returning patients to their rooms, many volunteers find they do not have to miss their own services because the hospital service is at 9:45 a.m.

"It is very rewarding work and only involves coming to the hospital three or four Sundays a year, yet we are always looking for more volunteers," said Jongkind.

Anyone who is interested in becoming a volunteer, or who will be visiting Toronto General Hospital, is encouraged to contact the hospital chaplaincy or their local church.

Lifestyle of the Elderly

Women, aging and retirement

Wilma Binnema
Vander Schaaf

What happens to the woman, particularly the housewife, when her husband retires? Does she retire too? Is her lifestyle affected?

Her lifestyle at home can be affected in several ways. She and her husband may enjoy a time of companionship and sharing of tasks and projects. Travelling together, becoming involved in hobbies or sports; these shared activities could make the husband's retirement a new and pleasant time for both.

A common source of problems, however, is the sharp decline in family income that accompanies the husband's retirement. The fact that the woman may now have to account for her purchases or that the couple cannot enjoy any activities that require additional expense, may mean some disagreeable adjustment.

Having one's husband suddenly home all the time may be a threatening experience for the housewife. Her domain is now invaded. Her way of managing her home - her kitchen - may be subject to interference. If she has spent much of her life looking after the home, children and a working husband, she may now feel less useful in her role as homemaker. Her main area of expertise may now be intruded upon, shared, criticized or challenged. I remember my mother-in-law first resented her husband's participation in decisions concerning meal planning.

Expectations from her husband, such as preparing his lunch, may affect the woman's schedule for doing things, visiting with friends, volunteer work or extended shopping tours. He may resent her meeting friends for lunch, for instance, even though that may have been a regular outing for her prior to his retirement.

In some cases a husband may have difficulty adjusting to his retirement. He may become depressed, ill or irritable. In that event, he may become the focal point of her life and demand a great deal of her time and resources. She may be called upon to act as nursemaid or amateur psychotherapist in addition to her other duties.

Yes, in many cases the retirement of the husband may mean anything but retirement for the housewife. Her caregiving and nurturing role could become full-time.

The woman's own tasks of housekeeping do not diminish but may increase. One solution may be for the husband and wife to congenially share the tasks of managing the home, if possible. (Perhaps he will have to concede to her expertise in that area). Shar-



Jan De Bree

ing domestic tasks could preserve self-esteem, a feeling of usefulness, contribute to the man's understanding of the housewife's role and allow for time and energy for leisure activities for both.

The Widow and the friendless

A husband's retirement may curtail a woman's social activities, as noted before, or it may enhance them. It depends very much on the personalities, their community or circle of friends and their expectations of each other and from retirement itself. However, if the woman loses her husband, how will that affect her lifestyle? It will, of course, greatly affect it — particularly in relation to her social life and economic situation.

It is also very likely to happen. "Since Canadian women by tradition marry men who are slightly older than themselves and whose life expectancy is shorter than their own, most of them are likely to become widows at some point in their lives" (From "Alberta Women's Bureau Newsletter").

If the woman's self-esteem has been bound up in her role as homemaker and wife, she may feel a lack of purpose and depression may set in. Often women have associated their worth with doing rather than being. Therefore, if they no longer feel useful doing things at home, they may seek fulfillment outside the home.

There are some real obstacles to women functioning happily in outside activi-

ties. Many women have failed to develop friendships especially with other women. They have formed friendships through their husbands, for example business associates or organizational connections. Or they have formed friendships with other couples. They probably have had to be flexible in their friendships to adjust to the husband's social status or career or to the transfers or moves they had to make for his job. Wives must watch what they say and to whom so as not to jeopardize their husband's career or status, thereby hindering their own development of an intimate friendship where confidences can be shared.

Women are usually exclusivistic in their relationships — developing one strong friendship. If that friend passes away or develops additional friendships, the woman may find herself alone or feeling jealous.

Then there is the double standard of beauty: while a woman's beauty is said to fade at middle age, a man is still considered attractive especially if he is economically successful. Widowed or divorced men usually remarry women much younger than they are. The result is many older women who are singled have very little chance for remarriage.

This phenomenon is complicated by the socialization process which makes women competitors for the attention of men. Often they have been taught as little girls to behave and do things for the approval

of the boys and men in their lives. Women are still taught today, (e.g. the advertisements and commercials) that they are to compete with other women for male attention and favours. Then as older women, whose stronger ingrained impulse is to compete with women rather than support women, they fail to find the empathy, support and friendship they need. The scarcity of men their own age (they die younger and marry younger women) is not a helpful factor. Consequently, women are stranded without the support of other women, who very likely had similar experiences, but who by a long-learned process remain isolated.

New behaviours and skills can be learned to form friendships as women, particularly in time of great need. But people don't change overnight and often it is difficult to start making friends when women are older and become widows.

Although individual housing may become too expensive and the responsibilities of home tasks too great, it is difficult for two widowed women to share living space. Again, it is because of the psychological necessity for women to manage an individual household; it represents the domain or bastion within which they define their roles.

The obstacles to new social development and friendship for newly singled, older women are many, and are culturally oriented. They are not insurmountable. In spite of

all the factors that may hinder the development of friendship among women, the awareness of their commonality in life experiences, and their shared need for camaraderie, usually functions to make or restore a friendship. Women are their own best resource for each other, particularly when they live alone, and because there are so many who do.

Economic hardship

A report put out by the Advisory Council on the Status of Women, called, "Women and Aging: A Report on the Rest of Our Lives" by Louise Dulude, in April 1978, and from which some of the above information was taken, says in the section under Income: "To be old and female is the best combination to ensure being poor in Canada, says the Canadian Council on Social Development's Fact Book on Poverty." It could have added that to be old and a widow is an even better one. The main cause is the extreme financial vulnerability of most elderly married women, who in most cases fail to prepare for the bereavement of their husbands. In 1970, at least one-third of these women had no personal income in addition to their \$950 old age pension.

The report goes on to describe the various government programs, (OAS Old Age Security, GIS Guaranteed Income Supplement, Provincial Supplements, and the CPP/QPP - Canada/Quebec Pension Plans). Some of the charts and graphs are no longer up to date. The factors, however, are. Particularly related to the pension plans, the widowed housewife is worst off, for these reasons: women's average earnings are much lower than men's, a worker's "average earnings" are based on the number of years she was in the labour force, the pensions vary according to the surviving spouses' ages and to whether there are dependent children.

The Canadian Governmental Report on Aging, June 1982, says this in a section entitled: Women and Pensions: "Occupation, employment, and income barriers facing women in the workforce result in lower pensions receivable when they reach pensionable age." It goes on to suggest that benefits ought to be improved under OAS/GIS, survivors' benefits, and for part-time workers, and to extend pension protection to homemakers in their own right.

There is hope for all this to change, perhaps slowly. Meanwhile, as these reports suggest, married women who have no income of their own must plan for some future financial protection. As it is today, in Canada, two out of every three elderly widows have incomes that are below the poverty line.

Hulst speaks on "The Bible — Our Treasure"

Betty Bandstra

The Bulkley Valley Annual A.A.C.S. Conference was held again at the Pine Crest Resort in Smithers, B.C., on the August long weekend. The theme was "The Bible, Our Treasure" with Rev. J.B. Hulst as the guest speaker. The three lectures dealt with the Bible viewed, the Bible used, the Bible shared.

The Bible must not merely be viewed as an historical narrative but rather as something of great value for our life. It is valuable for teaching, rebuking, correcting and training in righteousness. It has its source in God and bears the stamp of God. All of scripture is infallible and relevant. The Bible as our treasure must not be relegated to ornament status but be used.

Correct principles of interpretation must be employed so that the Bible is properly used.



The conference choir helps motivate the audience

Do not approach the Bible superstitiously, dogmatically, or rationalistically. The Bible is not an allegory or a myth. The Bible speaks grammatically, historically, and theologically, and if those principles are applied properly, it becomes the way of salvation that must be shared.

Jesus delegated the preaching of the gospel to the instituted church as its primary task. The message consists of repentance, atonement, grace, new birth, and God's kingdom. The Church must tell this complete and unique gospel to the whole world. The world will



The lecture hall can wait till the pancakes are finished

find the gospel offensive but not incomprehensible and the world needs the gospel.

Each lecture was followed by a discussion period which often continued unofficially over refreshments. Nick Loenen, the AACS western representative, led a workshop

on biblical and other views of Christ in relation to culture. The talent show provided a time of relaxation.

The Planning Committee is already looking forward to next year's conference with the hope that it will be as successful as this one.

Low-key fall meeting calls for restraint



Fellowship is food and friends

Margaret Griffioen

Much discussion on the government's six and five program and the economy, as well as a panel on problems facing old age homes were the main features at the Ontario Fall Meeting of the Christian Labour Association of Canada.

About 70 people attended the September 25 meeting held at the Toronto District High School. They enjoyed speeches by Ed Grootenboer and Ed Vanderkloet as well as a television clipping from the June ninth edition of the "National" which featured CLAC dealings in BC.

Grootenboer spoke on coping in a depressed country, remarking that "Labour unions had been given, unjustly, too much of the blame for the situation the economy is in now."

He went on to say that it is the job of labour unions to "tell the truth to people, namely that the good times are over and yes, people and their families will have to tighten their belts."

Yet Grootenboer called the six and five restraints temporary and "bandaid solutions."

The CLAC according to Grootenboer is coping with the depressed economy by advocating wage concessions (where otherwise layoffs would happen) and being involved in the government's work-sharing program.

Through these measures Grootenboer said, "We have remained sensitive to the needs of our members."

An example of CLAC members accepting wage cut-backs, was features on the "National" broadcast. It showed how the workers of Bond Bros., a lumber company, in Vanderhoof, B.C., accepted a ten per cent wage cut. It showed how the town people worked together to offer the workers discounts at their stores. Since then the workers have received back about one half of their wage cut.

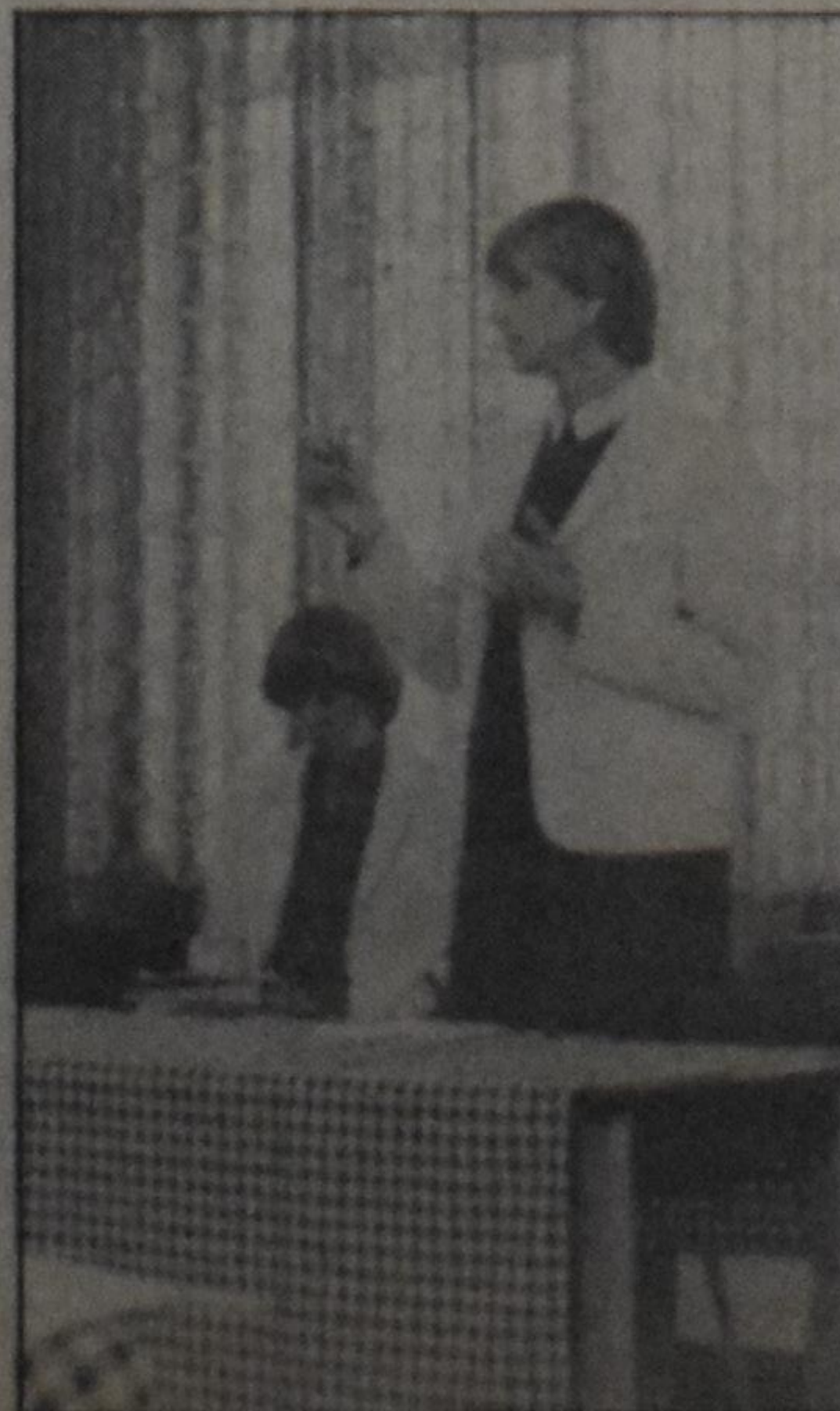
In his speech, Ed Vanderkloet said that there is much public agreement on the need for restraint ... and that

"recessions like this call for concessions."

Vanderkloet offered a warning in regard to restraints and concessions. "There is neither value or virtue in burying one's money talents in the ground or living on a subsistence level. We must not only responsibly earn our money, we must also responsibly spend it. Without a vigorous money circulation an economy sputters to a halt and chokes and dies."

The problem this leaves us then, according to Vanderkloet is that "on one hand we must lessen our demands and learn to live within our means, while on the other hand we must spend and invest money in society that is badly in need of money."

Vanderkloet's solution in a simplistic form is to invest money saved by belt-tightening methods into job creation programs and thus stimulate the economy.



Margaret Antonides talks about volunteer work

Following Vanderkloet's speech and lunch, a film by the Canadian Union of Public Employees (CUPE) dealing with the care of the aged and infirm was shown.

This led to a panel discussion on problems in dealing with caring institutions in regards to standard of care, economics, and the obliga-

tions of unions involved with them.

Although no immediate solutions were found to the problems, the discussion made the audience aware of the problems and the need for more investigation into the facilities, the staff and the role of the CLAC in such institutions.

Dordt College President enjoins submission to Word of God

SIOUX CENTER, Iowa — Dordt College opened its 1982-83 school year with convocation on August 25 in the college's Chapel-Auditorium. Dr. John B. Hulst, the second president of Dordt College, presented the opening address.

Throughout his speech Hulst emphasized the work to which each student and faculty member has been called: the work of Christian higher education.

"In the light of the Scriptures we are to acquire and transmit biblical insight into the entire creation of God. By means of such insight we are to send forth from this campus Christian young men and young women equipped for every good work, prepared to take their place and carry out their tasks in a very complicated world," Hulst stated.

Later in his address Hulst showed how the inscripturated Word of God has been constant

throughout the brief history of Dordt College. "We must be able to count on it," he said, "that every member of this institution is willing and is trying to submit the entirety of his or her being, teaching, learning, and working to the Word of God."

In conclusion Hulst said students, faculty, administration and staff are called together to *work together*, to love God and one another, and in the unifying Spirit of Jesus, to venture forth without fear. "In the Name of Jesus Christ, inspired by the Holy Spirit and directed by the Word, let us be about our Father's business," Hulst said.

A total of 1,077 students enrolled at Dordt College for the 1982-83 school year. Approximately 915 students enrolled from 29 states, 158 students enrolled from six provinces, and four students enrolled from four foreign countries.

Poetry

Catechetical verse

We received some poetry the other day from the Rev. William Suk. What was unique about it was the fact that these were poems on the Catechism. One can apparently wax lyrical about the old Heidelberg (no offence intended, people; I too appreciate the Cat ... most of the time). We publish three of what promises to become a booklet of poems on the Catechism. Since rhymed lines are easier to memorize than prose, perhaps we can recommend this booklet to Catechism teachers as a resource for memory work?

Bert Wivoet

My misery (Lord's Day 2)

Your law, oh God, I cannot keep;
in utter misery I weep
and mourn my sorry state.

Before it I stand judged with guilt;
in vain I face the unpaid bill
of my tremendous debt.

For God, by nature I do hate
both You and all those who await
my love and my concern.

Oh Holy Spirit, God of grace,
incline my heart, renew my ways
so that I love once more.

My Jesus Saviour, Lord and God,
forgive my sin, pity my lot,
and make me sing again.

Creation, Fall, Redemption (Lord's Day 3)

Creation:

At the dawn of history's awak'ning
God spoke ... and see it stood!
The symphony of life burst into being —
God spoke ... and it was very good!

Fall:

But light of goodness turned to darkness;
destruction spoke ... and man fell into sin.
The gloom of death began its ravage;
destruction spoke ... and man gave in.

Redemption:

Amid the sorrow of a world turned evil,
God spoke again ... and promised us a Son.
His love for sinners spans the ages,
God spoke again ... we hear salvation's song.

"I gave my life for you!"

Judgment and light (Lord's Day 4)

I robbed myself of love and grace;
sin holds me captive and enslaved.
Diseased I am, and all who 're mine
share in this guilt I bear.

The curse of God lies over me
today, e'en for eternity.
Judgment abides, I can't atone,
I stand condemned, evil, alone.

God's mercy is His justice just,
and in it's doom I turn to dust.
Yet in it's light I see the Christ
who bore the curse for me.

The visit

I would do my Christian duty,
Brighten up their humdrum day,
For the old folks must get lonely,
Let me think, what would I say?

Not too "with it," so old-fashioned,
Tedious this call could be,
Though our int'rests surely differed,
I'd bear with them patiently.

They'd dressed up in their Sunday-best,
Coffee-pot already on,
Her baking done, hoping perhaps
I'd have brought the kids along.

Ushered to a bench well-cushioned,
Waited on as if a queen;
"Welcomed" would have spelled it mildly,
Kinder hosts I'd seldom seen.

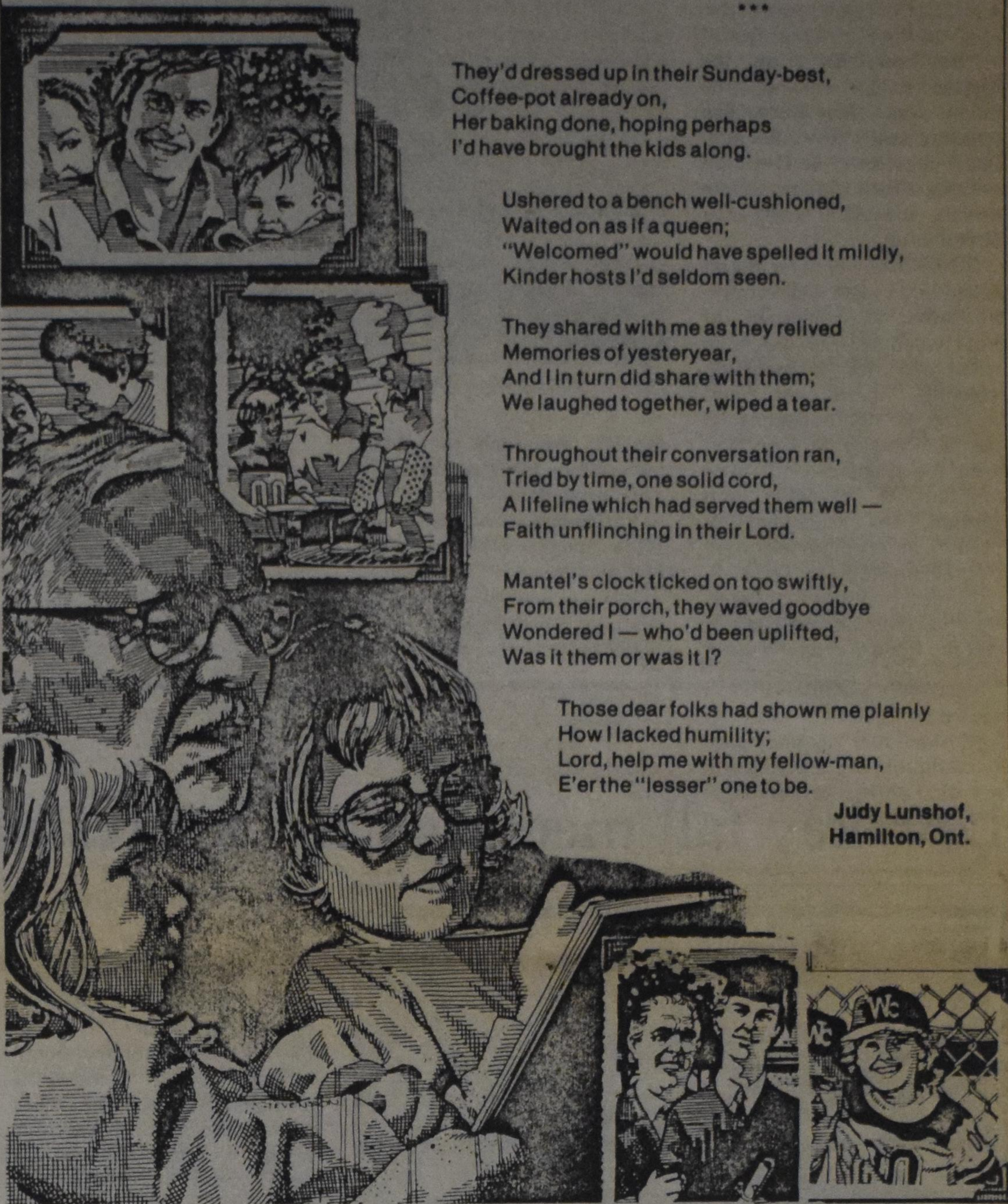
They shared with me as they relived
Memories of yesteryear,
And I in turn did share with them;
We laughed together, wiped a tear.

Throughout their conversation ran,
Tried by time, one solid cord,
A lifeline which had served them well —
Faith unflinching in their Lord.

Mantel's clock ticked on too swiftly,
From their porch, they waved goodbye
Wondered I — who'd been uplifted,
Was it them or was it I?

Those dear folks had shown me plainly
How I lacked humility;
Lord, help me with my fellow-man,
E'er the "lesser" one to be.

Judy Lunshof,
Hamilton, Ont.



Hallowe'en

October thirty-first — a host
Of children packed my leaf-blown lawn,
Caramel apples, grinning most
Enticingly — enthroned upon
Carved, wooden bowls. The doorbell rang.
My smile was there before the door
Had opened far. Starved children sang,
Bloat trebles rolled across my floor.
'Give us your grain, feed us your wheat',
Singing they wept; they crumpled down.
'Compassion, pity, trick or treat',
The maples whimpered through our town.
Then they were gone, and soon a child,
Dressed like Miss Piggy, pinkish snout,
Called 'trick or treat'. She calmly piled
Her apple on — and turned about.

Christine Farenhorst Praamsma,
Owen Sound, Ont.

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Children

Oh, for a dike! - part 5

Memories

Mom had been right; the homework was done before supper, but it had not changed Cory's mood. Why had Mr. Haystack been so angry when she had asked him to explain why her problem was wrong? Why had both Mr. Haystack and Miss Brutell referred so scornfully to her brains; Mr. Haystack even before he had seen her report card?

With an open book in her lap she sat on the floor, leaning against the wall, pondering these questions. Why had they come to live here where there was not even a dike? She remembered keenly several instances when she had been very naughty or upset but found peace again, sitting against the dike. She relived them while she sat there on the floor.

That Wednesday when they had had endive and meatballs for dinner. Just imagine, meat in the middle of the week! But she didn't like the endive; it had tasted bitter. "Mush it

through your potatoes," Mom had said, but that had not appealed to her either. She'd leaned back against the wall grumbling, "I'm not going to eat it, I'm not going to eat this stuff." When nobody seemed to pay any attention to her she had tried another of her tactics. She'd sighed loudly, picked up her fork, scooped a tiny bit of endive on it and put it in her mouth. It was not really such a bad taste but she hadn't wanted to give in. Closing her eyes tightly she had made herself shiver and splutter over her plate. Then she had gotten attention alright! Dad had stood up, grabbed her by the arm, pulled her up over the heads of the other children and put her in the narrow hallway between the kitchen and the livingroom. "You may eat when we are finished, you finicky brat," he had said and closed the door.

That had been more than she had bargained for and she'd needed some time to come to her senses. She had

heard the clicking sounds of forks and spoons on the plates and the quiet mumbling voices. Everybody had seemed to be contented and in good spirits; there was a friendly, peaceful atmosphere in the kitchen. Yes, and *she* had had to sit in that narrow hall all by herself! That thought had made her furious. She had gotten up and kicked hard against the kitchen door screaming, "Let me in you, you ...!" She hadn't gotten a chance to finish. Dad didn't go for that kind of behaviour. He had suddenly stood beside her in the little hall and turned her over his knee. He had gone again just as fast as he had come in and the door was shut.

She had cried awhile, quietly. Presently she had felt ashamed, not because Dad had spanked her but because she had deserved it. What would all the others think of her? She had heard Dad's voice either reading from the Bible or praying. Quickly she had folded her hands and prayed. It had not been just the others who had seen and been bothered by her poor behaviour. God had, too, she realized.

Everyone had been gone when Mom opened the door. "You'd better finish your plate quick girl, if you don't want to sit there until supper-time. It's all cold, of course, but you had your chance to eat it warm like all of us did."

Yes, the food had been cold, the gravy had hardened around the potatoes and the endive. But she had eaten fast, leaving her meatball for last; that had tasted best. When Mom had come back into the kitchen with Beth they were quite surprised to see an

empty plate. "Oh child," Mom had said, "why didn't you do that from the start; you would have saved yourself a lot of pain and misery. But, here's your dessert, chocolate pudding; that's something I know you like."

"Do I ever!" Cory had exclaimed and had eaten her pudding slowly, immensely enjoying every single bite. When the last scrap had been finished she got busy putting away the dishes Mom and Beth had washed.

"You wouldn't have liked to miss your dessert, eh?" Mom had said teasingly.

"No Ma'am," Cory had exclaimed, "and all that commotion because of a pile of damned naughtiness inside, it's ... OUCH, MOM!" she had cried suddenly, her hand on her cheek.

"You know we don't want to hear such language from our children."

"But Old Hannes says it too, and I really didn't want to say it. It, it's just ..." "... a pile of naughtiness inside," Beth had finished pointedly. But Cory had not heard that anymore. She had already gone outside, running as fast as she could to her perch just past the turn of the dike, away from everything that so often caused problems. There she had found comfort and peace.

Now, sitting on the living-room floor of the new house in Dordrecht, she remembered it almost longingly. There, at least, had been a dike to go to where things would fall into place. She remembered another occasion when she had fallen in the water. It had been on a very special October morning. Very special because

it had still been almost summery weather and because it was her birthday. She could still see it clearly. She had worn her Sunday dress and carried a "trommeltje" or tin container with her birthday treat - toffees for the class and cookies for the teacher, as was the custom.

When Sarah had asked for a toffee as soon as they were outside - Mom had said "no" - Cory had given one to her and also to some of the other children who just happened to join them for the walk to school. Then she realized that she would not have enough candies left to go around at school and stuck to a firm "no" to everyone.

Yet, Job Peteroil - he got his last name because he always had to carry a container of petroleum home for his Mom to cook on - had tried his level best to persuade Cory to give him a toffee anyway. "Cory," he had begun, "Cory, I was going to bring you a present but I couldn't find a container."

"A container, what for?" Cory had inquired.

"Well, see, I saw lots of frogspawn here yesterday. It's back at home in the ditch, too, in huge clusters." He had gestured with his hands to show the sizes of clusters and eggs.

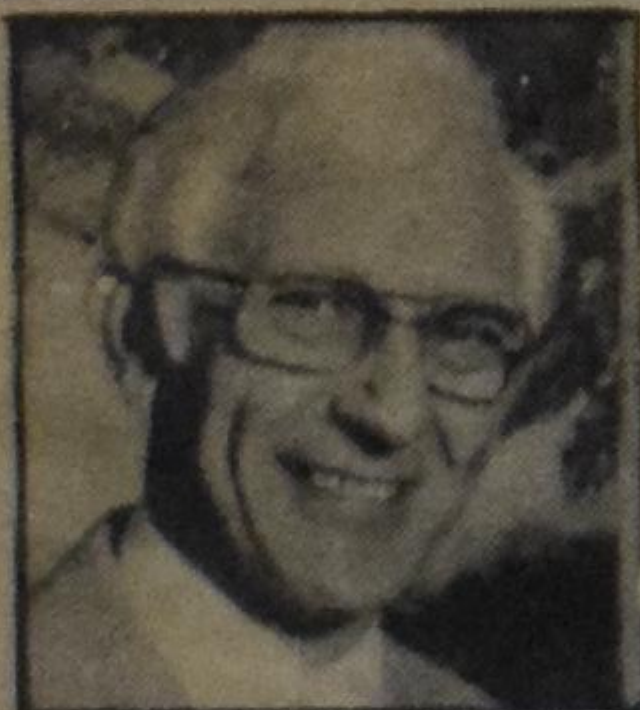
"Frogspawn, at this time of the year?" Cory had asked chuckling. "You're sucking the wrong thumb, Job, there isn't any frogspawn at this time of the year!"

"There is, too; you don't know nothin' about frogs. I seen it with my own eyes. C'mon, I'll show you!"

Continued next week



Betty Nieuwstraten



William R. Rang
Skylights

Our opinions

We live in an age that attaches great value to the opinions of individuals. It is believed that we are entitled to have our own answers to a great many of today's problems: politics, economics, or religion.

As a result of this aspect of individualism people want to be heard and recognized. Thus we see even in our own press, "The Banner" and "Calvinist Contact", articles and letters to the editor that express rather outspoken points of view, opinions that often differ markedly from those commonly held or even from the Word of God.

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The book of Judges tells us how time and again the people did what seemed good in their own eyes. Reading through it I find that "doing what was good in one's eyes" and "doing what was evil in the sight of the Lord" is one and the same thing. But I read more. The very last verse of the book tells me that everyone did what was right in his own eyes since there was no king in Israel at that time.

No king.

When there is no King in my life, I will be inclined to listen very hard to what my heart is saying. Then I will be inclined to disagree easily with my minister and my consistory, my school board, my fellow believers, and even with the Word. Then I see myself as the centre of the universe and my opinions are sacred. Every time we hear or read such utterances of permissiveness, we know that there is someone in need of the King.

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Dutch



Persoverzicht

Carl D. Tuyt

Troonrede 1982

• De rente daalt langzaamjes en heel geleidelijk naar het niveau van de redelijkheid en iedereen wacht met spanning op het moment dat de gemiddelde loontrekker het aan zal durven om een nieuwe auto of iets dergelijks te kopen. De gemiddelde auto in Canada is acht jaar oud en als de rente nog even verder naar beneden gaat, zal jan-met-de-pet z'n nieuwe tuf-tuf aanschaffen. Op dat moment, zo zeggen de economen is 't leed geleden en zal het crescendo gaan. Dan, zo zegt men, wordt het weer rozegeur en maneschijn in Canada. Er wordt gewezen op het feit, dat in de huizenbouw dat punt al gepasseerd is en dat mede door regeringssubsidies, er schot in de bouwrij begint te komen.

• De economie kreeg natuurlijk een flinke opfrisser in de verkoop van anderhalf biljoen dollar graan aan Rusland. President Reagan zag groen van jaloezie, en gedachtig aan het feit dat er in november verkiezingen in de staten zullen worden gehouden, en er heel wat boeren naar de stembus zullen trekken, verklaarde hij heel plechtig dat de Russen ook wel graan in Amerika konden kopen. Dat zal wel niet zo lekker zitten bij de NAVO landen die zwaar door Washington op de vingers worden getikt vanwege technologische assistentie voor de aanleg van de pijpleiding in Rusland. Met ernstige bewoordingen bezwoer Reagan, dat dit weer heel wat anders was. Dank-je-de-koekoek, dit is pure stemmenkoperij.

• Joe Clark, die van mij altijd een tien voor vijftig krijgt, had een goeie week. Zijn partij behaalde de meerderheid in twee van de drie distriktsverkiezingen, en ze zouden ook de derde

verkiezing gewonnen hebben als er in dat distrikt maar vrede in de conservatieve partij was geweest. Daar ontbreekt het bij de P.C. nog al eens aan, en dat was ook het geval in deze bewuste verkiezing. Een van de kandidaten was een mijnheer, die boos was omdat hij niet de P.C. nominatie gewonnen had en toen maar besloot om het op z'n eentje te proberen en zo de hele zaak verknoeide.



• In Nederland heeft Dries Van Agt zijn ontslag ingediend. De goeie man was doodop. Pogingen tot kabinetsformatie uit een coalitie tussen de C.D.A. en de V.V.D. zullen voortgezet worden door Ruud Lubbers, Van Agt's opvolger.

• In Polen was het lang niet rustig. De arbeiders demonstreerden tegen de wettelijke opheffing van Solidari-teit. Maar in Amsterdam was het helemaal een troep. De burgemeester vaardigde een verordening uit waarbij aan krakers zekere panden ontzegd werden. Mensenlief, er brak oorlog uit in Mokum. Komplete veldslagen

werden geleverd. Die stad is me wel verloedert, hoor! Toen ik van 't voorjaar daar een trammetje pikte van het Centraal Station naar het Rijksmuseum, probeerde een grote hond op het voorbalkon op mijn netjes gepoetste zondagse schoenen te poepen. Toen ik daar bezwaren tegen maakte, opperde de geblondeerde juffrouw, die verantwoordelijk voor het beest was, haar opinie, die neer kwam op het feit dat ik een dierenhater was.

• In Engeland werd het vlaggeschip van Hendrik VIII, de Mary Rose, na 437 jaar geleden gezonken te zijn, uit het water gelicht. Er werd een belangrijke ontdekking gedaan: 437 jaar geleden hadden zeelui last van luizen. (Hendrik VIII, was die koning met al die vrouwen, weet u wel?) Zijn nazaat, Prins Andrew, is ook niet vies van een vrijerijtje. Helaas was zijn keus gevallen op een jongedame die nogal heftig gedecolleteerd in niet al te nette films op trad. De kranten gingen er op af als vliegen op de honingpot, en het gevolg was dat Andrew kwaad naar huis ging. Zijn Mama was niet bijster tevreden met de gang van zaken en de prins zal wel, zoals dat in geijkte termen heet „ernstig vermaand worden.” Dat deed mijn vader ook toen ik op jeugdige leeftijd gesnapt werd op een bankje in de bosjes, terwijl ik verondersteld werd op visite bij grootmoeder te zijn. En dat meisje was niet eens een filmster. Integendeel ze was de dochter van een ouderling die bij ons aan de deur kwam met distilleerderij produkten. Toen ik het later aan mijn grootmoeder opbiechtte zei ze met de wijsheid der jaren „t moet er toch van komen!” En zo is het nu eenmaal!

Radio Nederland □ Koningin Beatrix heeft op dinsdag 21 september in de Ridderzaal in Den Haag het nieuwe parlementaire jaar geopend. Zij deed dit zoals gebruikelijk met het uitspreken van de troonrede; dit jaar meer dan ooit een beschouwing over de economische problemen, waarin Nederland verkeert. In de troonrede ook de aankondiging van de maatregelen die volgens het kabinet noodzakelijk zijn, wil er uitzicht komen op economisch herstel. Het is overigens de vraag of al die plannen ook zullen worden gerealiseerd gezien het demissionaire karakter van dit kabinet.

Meest in het oog springend is het plan tot bevrozing van de ambtenarensalarissen en de sociale uitkeringen op het niveau van dit jaar. Het bedrijfsleven en de vakbonden wordt met klem gevraagd dit voorbeeld te volgen. Mensen met een minimum-inkomen ontvangen volgend jaar een uitkering om de koopkracht op peil te houden. Ter bevordering van de werkgelegenheid zullen in 1983 de lasten van het bedrijfsleven worden verlicht met een miljard gulden.

Veel aandacht ook voor de jeugdwerkloosheid. Het kabinet hoopt dat door aanpassingen in het onderwijs, zoals invoering van kort middelbaar Vervolg op blz. 20.



Als je 't mij vraagt

Hoe was de AACS conferentie? [2]

Syrt Wolters

Voordat ik eigenlijk ingegaan ben op bovenstaande vraag de vorige keer, heb ik u „verrast” (?) op mijn verhaal van mijn fietstocht op weg naar die conferentie. Nu zal ik dan wat nader ingaan op de vraag: Hoe was die conferentie eigenlijk?

Om te beginnen moet u weten dat ik al verscheidene van die AACS conferenties heb meegemaakt. Vijftien, zestien jaar geleden nam ik ook al deel. Ook moet u weten, dat ik geen enkele conferentie meegemaakt heb, die „mislukt” genoemd zou kunnen worden. Alle conferenties hebben gemeen een ongewoon rijke ervaring van de beleving van „de gemeenschap der heiligen”.

Het is eigenaardig, maar op het moment dat je arriveert, straalt je een weldadige sfeer van saamhorigheid tegen. Of je nu mensen ontmoet die er elke keer zijn of mensen die er voor het eerst zijn, het doet er niet toe: je weet van elkaar, dat je het de moeite waard vond om naar deze conferentie te gaan.

Zo'n conferentie begint gewoonlijk

met een „samenkomst”. En een samenkomst op een conferentie betekent altijd, dat er begonnen wordt met zingen. Als zangleider is iemand gevraagd die ervaring heeft op dat gebied. Dit keer was het Benita van Andel, onderwijzeres aan de christelijke school in Surrey, BC.

Nou, die kon er wat mee. Ze zong niet alleen zelf alsof haar leven er vanaf hing maar in een oogwenk had ze de rechte toon beet en haar „leiding” was zo aanstekelijk, dat je gewoon moest zingen. Dat niet alleen: iedereen wou zingen, of je het nu van plan was of niet. Een paar ramen stonden open, wat ook maar goed was, anders ben ik bang dat de ruiten gesprongen waren van het enthousiasme waarmee gezongen werd.

Na zo'n half uur zingen wordt het programma voor de volgende dagen kort uiteen gezet. Iedereen wordt gewezen op zijn/haar verplichtingen, die het registreren voor zo'n conferentie met zich mee brengt en tegelijk in het vooruitzicht gesteld het mentale dieet dat ons voor gehouden zal worden. Na afloop van zo'n oriënterings samenkomst wordt er nog een kop koffie gedronken met natuurlijk nieuwe of hernieuwde kennismaking met nieuwe of oude vrienden.

Voordat je het merkt is het later dan je denkt, maar zo tegen elf uur gaat iedereen naar zijn slaapplek, de ene naar een tent, de ander naar een trailer, en mogelijk een derde naar een „motor-home”, hoewel ik er niet veel gezien heb. De rest ging naar de barakken. Dat waren gebouwen met tien stapelbedden (bunkbeds noemen ze die in Canada). Die barakken

worden gebruikt door een, twee of zelfs drie gezinnen, die voor de nacht als een gezin slapen.

Persoonlijk was ik heel erg bevoorrecht: mij werd toegewezen de barak (met tien bedden), welke overdag gebruikt werd als kinderspeelkamer. 's Nachts waren er geen kinderen die opgepast behoeften te worden, dus had ik de hele barak helemaal voor mezelf. Ik kon komen en gaan wanneer ik wilde zonder iemand in zijn rust te storen. Ik hoefde niet te wachten op de was tafel of het gebruik van de WC. Ik kon mijn ochtend gymnastiek doen zonder voor „gek” aangezien te worden, m'n liefje, wat wil je nog meer. Geen wonder dat ik elke morgen fris als een hoentje aan het ontbijt verscheen.

Over eten gesproken: als je aankomt en ook geregistreerd bent dat je in de eetzaal eet, dan is het maar het best dat je dadelijk op de lijst kijkt wie „keukendienst” heeft en bij welke maaltijd. Ik zag dat ik „t klosje” was op zondagmiddag voor de lunch. In elk geval beter dan het vorig jaar. Toen moest ik op het appel zijn 's morgens om half zes voor het ontbijt! Ja, zo gaat dat op zo'n conferentie: iedereen moet wat doen: helpen bij het klaar maken; helpen met het opdienen en helpen met het opruimen en met de afwas. Maar zoals overal: eendracht maakt macht.

Het kamp waar de conferentie jaarlijks gehouden wordt is aan een klein meer op een bebost terrein met vele wandelpaden. Een groot grasveld geeft volop gelegenheid voor de kinderen om te spelen, alsmede voor

diegenen die geen kinderen meer zijn. Er worden spelletjes gedaan, wedstrijden gehouden, enz. enz. In een woord, het is een gezellige boel zo tussen de lezingen door. En niet te vergeten, zo in de wandelgangen (zoals men dat in het nederlandse parlement noemt) discussieer je met jan en alleman over wat je gehoord hebt of liever had willen horen.

Het thema van de conferentie was: „From Communion to Community”. Vrij vertaald zou ik kunnen zeggen: Van gemeenschap tot samenleving.

Toen ik de registratie formulieren ontving en ik zag het thema: „From Communion to Community,” dacht ik: ja, dat lijkt me een bijzonder maar ook een heel erg nodig onderwerp om te bespreken. Als er ook maar even een gedachte in mij geweest was of ik dit jaar naar de conferentie zou gaan of niet, de titel van de spreker's lezingen, nam alle twijfel weg. Ik wou graag tegenwoordig zijn als dat onderwerp: Van gemeenschap naar samenleving werd besproken. Dat vraagstuk heeft me vaak en vooral de laatste tien jaar erg bezig gehouden. Dus het was geen wonder dat ik erg uitzag tot welke conclusies de conferentie zou komen na het samen bestuderen van dit vraagstuk.

De spreker was niemand minder dan Dr. Hendrik Hart, leeraar filosofie aan The Institute for Christian Studies in Toronto. Mijn verwachtingen waren erg hoog gespannen. En zoals het vaak gaat: als je verwachtingen heel erg hoog zijn, valt het meestal tegen. Daar wil ik graag de volgende keer over schrijven.

Dutch



Uit Nederland

□ De Amsterdamse politie had dertig politiemensen extra ingezet voor het bewaken van de zeven synagogen in de hoofdstad tijdens de Joodse feestdagen die tot en met 10 oktober duurden. De extra bewaking gebet in opdracht van het Ministerie van Binnenlandse Zaken en Gold voor het gehele land. In Amsterdam waren ook verkeersmaatregelen genomen, dat het parkeren bij synagogen onmogelijk maakte.

□ Het demissionaire kabinet heeft bij de Tweede Kamer een wetsontwerp ingediend om Nederlanders een voorkeursbehandeling te geven bij het vervullen van vacatures bij de bemanning van Nederlandse zeeschepen. Zonder vergunning van de Minister van Sociale Zaken en Werkgelegenheid zal het, als het ontwerp is aanvaard, verboden zijn om een vreem-

deling schepelingendienst te laten verrichten op Nederlandse schepen. Pas als blijkt dat er geen Nederlander kan worden aangesteld, komen er vreemdelingen aan bod en dan nog alleen als zij reeds eerder legaal schepelingendienst hebben verricht aan boord van een Nederlands zeeschip. Op het ogenblik is het percentage Nederlanders op de schepen 60 percent.

□ In Nijmegen zal een historisch museum worden gesticht dat geheel zal zijn gewijd aan de bevrijding van Nijmegen en de omtrek in 1944. Het is eigenlijk een initiatief van veteranen van de Amerikaanse 82ste Airborne division, die hebben deelgenomen aan de strijd bij Nijmegen, in het bijzonder over de brug, als onderdeel van de operatie Market Garden, waar het tragisch verlopen van de slag om Arnhem ook onderdeel van uitmaakte. De in het leven geroepen stichting bevrijdingsmuseum Nijmegen zal samen met de Amerikaanse veteranen een geschikte locatie zoeken. Gehoopt wordt dat in 1984, wanneer het bevrijdingsjubileum van Nijmegen wordt gevierd, het museum een feit zal zijn.

□ In Amsterdam heeft de Vlaamse hoogleraar in de theologie, dr. Edward Schillebeeckx de Erasmus-prijs 1982 in ontvangst genomen. De prijs, die 100-duizend gulden bedraagt, werd hem overhandigd door prins Bernard. De Erasmus-prijs is pater Schillebeeckx toegekend omdat ondermeer zijn theologische werk een bevestiging is van de klassieke waarden van de Europese cultuur en omdat het een bijdrage levert tot kritisch onderzoek. Dr. Schillebeeckx doceerde van 1958 tot dit jaar systematische en historische theologie aan de katholieke universiteit van Nijmegen.

□ De Nederlandse gevang-

enissen kunnen het groeiend aantal misdadigers niet meer aan, dat was de alarmerende boodschap die we in Elsevier lazen:

„Wegens gebrek aan ruimte moest de Amsterdamse justitie vorige week twaalf verdachten naar huis sturen. Zij waren gearresteerd na inbraken, straatroof en handel in verdovende middelen en kwamen volgens de justitie zonder meer in aanmerking om opgesloten te worden. Maar alle beschikbare cellen in de huizen van bewaring zaten vol....”

Een merkwaardige situatie, en op het ministerie heeft men een merkwaardige oplossing: „Op het ministerie heeft

men een beetje de hoop gevestigd op de medewerking van de officieren van justitie en de rechters om het aantal gevangenen de komende jaren binnen de perken te houden”

□ Twee Nederlandse bergbeklimmers zijn gewond geraakt tijdens de beklimming van de Mount-Everest in het Himalaya-gebergte. De twee bergbeklimmers werden op 6800 meter hoogte overvallen door een lawine.

De Nederlandse expeditie is op 30 juli vertrokken. Eind oktober hoopten ze de bijna 9000 meter hoge bergtop te bereiken. Naar inmiddels is bekend geworden hebben ze hun pogingen gestaakt vanwege barre weersomstandigheden.

De verkiezing in terugblik

DEN HAAG — De PvdA is als grootste partij uit de verkiezingen te voorschijn gekomen. Dank zij een enorme winst voor de VVD en ondanks een verlies voor het CDA hebben deze beide partijen een meerderheid van 81 zetels in de Kamer.

D'66 is door de kiezers tot meer dan de helft teruggebracht. Klein links verliest een zetel, klein rechts blijft gelijk. De nieuwe Tweede Kamer kent twee nieuwe partijen met elk een zetel: de Evangelische Volkspartij en de Centrumpartij.

Dit zijn de belangrijkste resultaten van de gehouden verkiezingen, die nodig waren omdat de PvdA afgelopen mei het tweede kabinet-Van Agt opblies. Nu de PvdA de grootste partij is geworden, krijgt zij het initiatief bij de kabinetsformatie.

De oppositiepartijen van nu, PvdA en VVD, hebben in een reactie op de verkiezingen beide, gezien hun winst (VVD) en terugkeer uit een diep dal een halfjaar geleden (PvdA), een plaats in het kabinet opgeëist.

ZETELVERDELING TWEDE KAMER

	1982	1981
ZETELS	150	150
PvdA	47	44
CDA	45	48
VVD	36	26
D'66	6	17
PSP	3	3
CPN	3	3
SGP	3	3
PPR	2	3
RPF	2	2
GVP	1	1
CP	1	—
EVP	1	—

Troonrede

Vervolg van blz. 19

beroepsonderwijs, jongeren meer kans op werk zullen krijgen dan voorheen. Nog enkele punten uit de troonrede: bejaardenvoorzieningen moeten worden uitgebreid; er is meer geld uitgetrokken voor stadsvernieuwing; de uitgaven voor ontwikkelingswerk worden gehandhaafd op anderhalf procent van het netto-nationaal inkomen en er

moet meer worden gedaan voor de culturele minderheden.

Tenslotte deed koningin Beatrix een beroep op de verantwoordelijkheidszin en het saamhorigheidsbesef bij de burgers. De geschiedenis leert dat het Nederlandse volk juist in tijd van tegenspoed die kwaliteiten weet te tonen, aldus koningin Beatrix.



J. Van Harmelen

De Scofield Bijbel [slot]

Als u Openbaringen 20 goed leest dan merkt u op dat het niet gaat over een rijk. Er wordt gesproken over satan die gebonden wordt en over Christus die regeert met de gelovigen. De kerk heeft dat steeds zo opgevat dat satan gebonden werd opdat hij de heidenvolken niet meer zou verleiden. Het heidendom heerste toen de Here Jezus op aarde kwam. Na Christus werden heel wat volken gekerstend. Vooral het optreden van Constantijn, de eerste Christenkeizer is van betekenis (Augustinus, Greydanus, Honig).

Maar Openbaringen 20 spreekt niet van een rijk hier op aarde. Johannes ziet door een visioen in de hemel. Hij ziet „zielen” van hen die onthoofd waren omdat ze christenen waren geworden. Ze werden levend, of zalig, dat is de eerste opstanding (ze zijn als zielen de zaligheid ingegaan) en voor hen is er geen tweede dood. Ze regeren met Christus. Dat begint bij hun sterven. En het duurt duizend jaren (10 x 10 x 10, de hoogste volheid,

de gehele nieuw testamentische bedeling). Straks zinken de volkeren terug in het heidendom. God geeft ze over (vs. 7-10). De duivel wordt ontbonden. Hij krijgt bijzondere macht. De vroegere christenvolken worden teruggedrongen en zullen bezwijken (vers. 8,9). De kerk zal vervolgd worden. Dan komt de Here Jezus op de wolken. Hij overwint (vers. 9). Het oordeel, het laatste oordeel breekt aan. Levenden en doden worden geoordeeld. De duivel en de zijnen - het beest, de valse profeet, de demonen en de antichrist - worden in een poel van vuur en zwavel geworpen. Dat is het einde van de nieuw testamentische periode. Dan komt de nieuwe aarde en de nieuwe hemel. En God zal zijn alles in allen.

Scofield's premillennianisme met zijn bedelingen en verbonden kan niet waar zijn. Het visioen van Openbaringen 20 spreekt niet over Christus' koninkrijk op aarde, met als hoofdstad Jeruzalem. Het wijst naar de hemel en

openbaart dat zielen van onthoofde martelaren met Christus regeren en eist dat we niet denken aan een lichamelijke opstanding! De Here Jezus zelf spreekt nergens over „het duizendjarig rijk”. De hele Bijbel, Oud en Nieuw Testament schilderen ons de laatste dagen voor de komst van Christus als een vreselijke en bange tijd. Die dagen zullen zelfs verkort worden om der uitverkorenen wil. De Bijbel kent geen twee komsten van Christus, noch ook twee opstandingen. De Bijbel spreekt over de opstanding van gelovigen en ongelovigen in hetzelfde zinnetje en spreekt over de opstanding van gelovigen als gebeurende op de laatste dag (John 6 en 11).

Premillennianisme werd nooit door de officiële kerk aanvaard als een bijbels dogma. Augustinus verwierp het - hij vond dat het visioen van Openbaringen 20 een symbolische beschrijving was van de soevereiniteit van Jezus Christus, onze Koning, sinds zijn hemelvaart. Door de hele kerkgeschiedenis heen werd er over het duizendjarig rijk gesproken maar noch de Lutherse, noch de Anglicaanse, noch de Gereformeerde kerken hebben het opgenomen in hun belijdenis. De confessies van Augsburg en van Zwitserland verwierpen de Joodse dromerijen dat een soort gouden eeuw aan de dag des oordeels zou vooraf gaan, waar de gelovigen de autoriteit zouden ontvangen om de wereld te regeren.

En Scofield heeft dan ook weer een andere gedachte, want volgens hem regeert Christus in dat duizendjarig rijk over de Joden, die dan op hun beurt weer autoriteit hebben over de rest van de wereld.

Ons gevoel is dan ook (en behoort te zijn):

- dat het einde van de nieuw testamentische periode gekenmerkt zal worden door toenemende wetteloosheid en goddeloosheid.

- dat deze goddeloosheid haar diepte punt bereikt in de verschijning van de antichrist.

- dat de Here Jezus in heerlijkheid zal wederkomen, vergezeld van opgewekte gelovigen, die in Jezus ontslapen waren en van de op slag getransformeerde nog levende gelovigen; om de Here Jezus te vergezellen zullen deze beide categorieën christenen samen de Here Jezus tegemoet gaan in de lucht, om daarna met Christus naar deze aarde af te dalen.

- dat bij de tweede komst van de Here Jezus de boze wereld zal verwoest worden.

- dat de opstanding van de gelovigen en de ongelovigen, de terugkomst van de Here Jezus en het laatste oordeel wat de tijd betreft samen vallen.

- dat het uiterlijk van de wereld zal verdwijnen, om plaats te maken voor een nieuwe aarde en een nieuwe hemel, een herschepping zal plaatsvinden.



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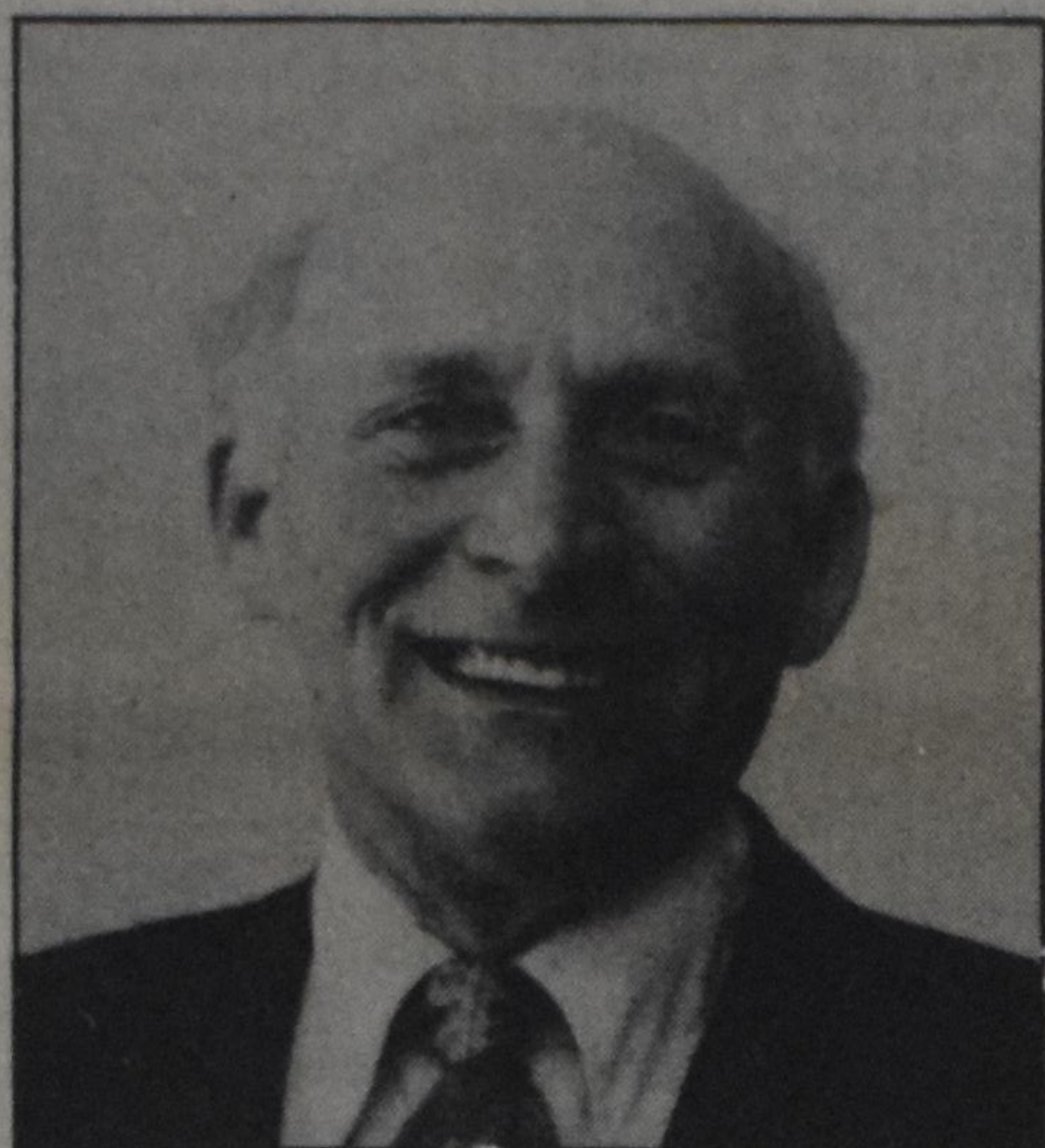
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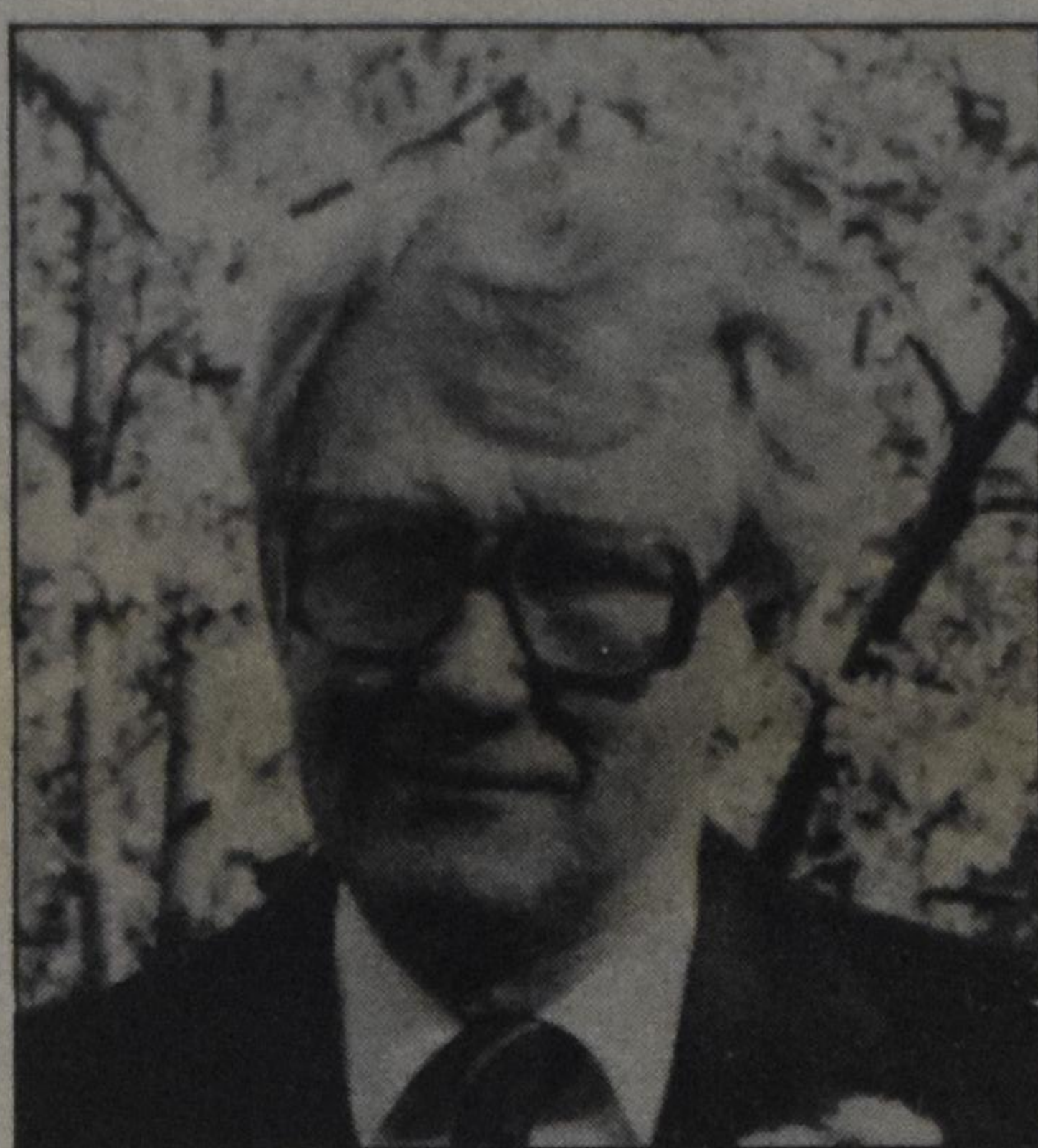
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The church

Media evangelism, a structure built on sand

By What Authority. The Rise of Personality Cults in American Christianity, Richard Quebedeaux, Harper and Row/Fitzhenry, 1982; hc., 204 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

Does the "electronic church" have a message we need to hear today? What impact does it have upon society? The theme of Quebedeaux's book is the investigation of the electronic church, the leaders of popular religion, their influence and the authority they wield. The book stresses the social impact of the mass media and technological advance in modern America. It says that the ministry of the institutional church, its beliefs and its members are greatly affected by the popular religion transmitted by the mass media. Quebedeaux discusses the function of popular religion in modern America and traces the origin and development of the personality cult in contemporary popular religion.

Quebedeaux sharply criticizes the electronic church pointing out that its leadership is more interested in the appeal than the message. Celebrities appear to be the new leaders of American popular religion and as a result the gospel is blunted. God is not God of both wrath and love, but of love only. He is the good God who is within easy reach, who will meet the believers' everyday problems. Listeners are assured that if they submit to God the right decisions will be forthcoming. On the programs, suffering, like poverty, is viewed as a product of negative thought. The moral values are generally those espoused by the political right.

Television and, to a lesser extent, radio evangelists, focus on the causes and issues that bring a positive response. Because of the nature of television, the full gospel cannot be preached. The message is simple and direct. It gives the impression that everything is understandable

and remediable. The public largely determines the content of the message. "The evangelists of the electronic church and their celebrity guests preach and teach the gospel of a good God who is able to save anyone and everyone who wills it, from poverty, ill-health, and, most of all, from boredom."

Quebedeaux writes about the well-known Oral Roberts, Jerry Falwell, the host of the "PTL Club" Jim Bakker, Pat Robertson of the "700 Club" fame, Rex Humbard of the "Cathedral of Tomorrow" and Robert Schuller with his "possibility thinking."

Quebedeaux gives an excellent evaluation of Schuller's methodology. This is worth noting as Schuller has made his influence felt in Reformed circles. As a matter of fact, he still is an ordained minister in the Reformed Church of America. "For Schuller, the foremost theoretician of popular religion in the 1980s, sin is negative thinking, original sin is a poor self-image, and hell is looking back on one's life to see 'what I could have become, but didn't.' Here everything is not only understandable and remediable, everything is achievable as well. Even tragedy, according to the Crystal Cathedral pastor, is not only remediable, it can be turned into an 'inspiring triumph' through possibility thinking, a belief epitomized in Schuller's slogan, 'The cross is a plus sign.'"

Where does the electronic church get its authority? There is a crisis of authority in the Western world, a lack of knowledge among Christians, and a decline in the status of the professional ministry. Modern America is homeless as a result of the demise of traditional values and authority pattern. The electronic church fills the vacuum. Celebrities appear to have the answer. "Born again (or otherwise religious) stars or superstars attain their status as 'leaders' simply by being famous, by being visible - as beauty queen, a pop singer, a corporate executive, a politician - and nothing else. Such a leader no longer needs a theological education and formal training and experience in the ministry, because success - in any field - gives them their authority."

Quebedeaux's critique is scath-

ing. On television and radio you have no "prophets" but only "profits" he writes. The screen evangelists fail to acknowledge the reality of sin. In our culture of hedonism, entertainment and "the beautiful people," we need living saints. "If Christianity wishes to have a positive and transformative influence in America - to speak again with authority - its leaders will have to provide the one thing all modern Americans need most of all: a loving family and a home. And to do this it will have to have heroic leaders - strong saints - and a new medium to bring the church home in a more substantial way than the electronic church has done."

At times, Quebedeaux is guilty of overkill. He says, for example, "The unaccommodating conservative forces - the fundamentalists - deliberately cultivated an attitude of ignorance and obscurantism." This is an unfair and inaccurate assessment. His discussion on the nature and authority of scripture is weak. He charges that "The doctrine of biblical inerrancy, based on the propositional character of revelation, was formulated and systematized by fundamentalist theologians (mainly Presbyterian and Baptists) and popularized by the revivalists during the late nineteenth and twentieth centuries." This observation is both sweeping and not true to fact.

As the electronic church is in the limelight of public attention, Quebedeaux's book provides a thorough evaluation of this phenomenon. I find it one of the best contributions on the subject. I hope that this important book will be widely read.

Quebedeaux, a well-known lecturer, is the author of *The Young Evangelicals*, *The New Charismatics*, and *The Worldly Evangelicals*.

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Calendar of events

Sept. 17-
Dec. 4

Back to God Hour Rallies:

Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Wingham Public High School, 8:00 p.m.; Dr. Nederhoed. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhoed. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.

Oct. 17-
Oct. 31

Back to God Hour Rallies: Oct. 17, Sherwood Park; Oct. 19, Edmonton; Oct. 21, Edmonton; Oct. 22, Neerlandia; Oct. 23, Edmonton; Oct. 25, Lacombe; Oct. 26, Red Deer; Oct. 27, Calgary; Oct. 28, Lethbridge; Oct. 29, Nobleford; Oct. 31, Calgary. See local ads for time.

Oct. 18-
Nov. 12

Prof. Hendrik Van Riessen to give public addresses in communities across Canada and the U.S.A.; watch for local announcements for dates and places.

Oct. 26

Salem evening will be held at Hebron Chr. Ref. Church in Whitby at 7:30 p.m.

Oct. 29, 30

Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323-107A Ave., Edmonton, AB; phone: (403) 455-1066.

Nov. 6

Ontario Alliance of Christian Schools 30th Anniversary Banquet; 5:30 p.m. John Knox Christian School, Brampton.

Nov. 6

Fall Harvest Bazaar of the Stratford and District Christian School; 10 a.m.; auction 3 p.m.; to be held at the Kiwanis Community Centre, Lakeside Drive, Stratford.

Nov. 10

Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.

Nov. 13

Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Koolj with Andre Knevel at the organ.

Nov. 13

Bel Canto Christian Choral Society of London, and the Ambassador Male Chorus of Hamilton, will have a concert at 8:00 p.m., in the Bethel Chr. Ref. Church of London.

Nov. 20

The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, at 8 p.m.

Nov. 27

Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylisma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

Dec. 16

Combined Christmas presentation of Calvin Chr. School (Hamilton) and H.D.C.H. at Mohawk College, Hamilton; 7:30 p.m.

Dec. 18

Candlelight service with the Ambassador Male Chorus; First Chr. Ref. Church, Hamilton.

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places: Oct. 26, Whitby, Hebron CRC, 7:30 p.m.; Oct. 28, Lindsay, First CRC, 8:00 p.m.; Nov. 2, Trenton, Ebenezer CRC, 7:30 p.m.; Nov. 4, Belleville, Maranatha CRC, 7:30 p.m.; Nov. 9, Clarkson CRC, Mississauga, 8:00 p.m.; Nov. 10, Waterdown, Bethel CRC, 8:00 p.m.

The Canadian Home Bible League: Van Polen Multi-Media presentations; Oct. 9, Carman; Oct. 10, Winnipeg (2); Oct. 13, Winkler; Oct. 16, Edmonton; Nov. 7, Burlington; Nov. 8, St. Catharines; Nov. 9, Cambridge; Nov. 10, Stayner; Nov. 11, Winona; Nov. 12, London; Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

THE NATIONAL ANNUAL MEMBERSHIP MEETINGS OF CITIZENS FOR PUBLIC JUSTICE will be held on the following dates and places (at 8:00), in Alberta: Southern Alta., Oct. 28, Immanuel Chr. School, Lethbridge, Everett Tanis, 732-4681; Central Alta., Nov. 1, Blackfalds United Church Hall, Rose Konyonenbelt, 343-1395; Northern Alberta, Nov. 5, Neerlandia Chr. School, Margaret Dykstra, 674-3769; Edmonton area, Nov. 8, The Kings College Building, Nolan Van Gaalen, 435-4158; Calgary area, Nov. 12, Calgary Chr. School, Jenny Krabbe, 276-5709.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evert Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konyonenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGaalen, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769.

British Columbia: Vancouver: October 15, 1982 at 6:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Selnen, (604) 635-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruijselbrink, (604) 847-3638.

Ontario: Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Hamilton: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 22	Wed. Oct. 20	Fri. Oct. 15-10 a.m.	Wed. Oct. 13-noon
Fri. Oct. 29	Wed. Oct. 27	Fri. Oct. 22-10 a.m.	Wed. Oct. 20-noon
Fri. Nov. 5	Wed. Nov. 3	Fri. Oct. 29-10 a.m.	Wed. Oct. 27-noon

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Books

Biography

Whitefield needs more recognition

George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival. Vol. 1, Arnold A. Dallimore, Cornerstone Books, 1979; cloth, 598 pp., \$19.95 (U.S.). Reviewed by Rev. A.A. Van Geest, Trenton, ON

D. Martyn Lloyd-Jones called George Whitefield the greatest preacher that England ever produced. The author believes that Whitefield never received that kind of recognition and his attempt, therefore, is to provide us with a more adequate knowledge of Whitefield and of the revival in which he figured so prominently. Dallimore offers a number of reasons for this lack of recognition, including the loss of Whitefield's original papers, poor early biographies, and an exaggerated prominence that has been given to the Wesleys.

Throughout the book, Dallimore makes a concerted effort to present Whitefield in a favourable light over against John and Charles Wesley. The Wesleys are dealt with rather critically: "They were highly opinionated and strongly disliked being contradicted." Dallimore also claims that the influence of the Wesleys in the Revival is secondary to that of Whitefield.

The book reveals very extensive research. The author's claims are not lightly made; they are backed up by numerous

quotations and references to publications of those days. Dallimore has made this biography fascinating reading as he traces the conditions of those days and the roles of various persons and societies in the unfolding of that period of history. Though Whitefield is not pictured as a man without fault, he certainly receives very favourable treatment. But the author marshals such extensive evidence for his claims that one cannot take him lightly. The adulation that Whitefield received was remarkable, but so were the massive audiences he had in open air preaching. There is considerable evidence that the crowds Whitefield attracted exceeded those that Billy Graham gets today. And the author points out again that the Wesleys did not receive that kind of a response.

A good part of the book deals with Whitefield's North-American ministry, including his contacts with the Moravians. Though he was a member of the Church of England, Whitefield had a rather ecumenical bend, which got him into difficulty with his own communion. His prominence and his forcefulness earned him many an enemy and some well organized opposition that sought to discredit him. Though his stay in the New World was little more than a year, he reached a good percentage of the people and had quite an impact on the spiritual life of the Colonies.

The division that developed



THAT ALL MEN MIGHT KNOW: *The reformation had a profound effect on the spreading of the gospel message to lands far beyond Europe as this picture in **The Story of Christianity** (hc., 64 pp., Paideia, 1982) indicates. Christianity has mushroomed in twentieth century Africa so that in 1975 there were an estimated 100 million Christians on the continent. The church there continues to grow daily.*

between Whitefield and the Wesleys was a matter of great regret to him. It appears that these differences were pressed by John Wesley. Wesley's own movement began with his sermon against predestination. Further division was caused by Wesley's teaching on Christian perfection. White-

field was a Calvinist who graciously but firmly upheld his position over against the Wesleys.

This scholarly work gives an excellent account of Whitefield's person and work. It is far more than a narrow presentation of one person's life. It offers us tremendous insight in an important

period of the Christian Church in the English world. There is no question about it that this book is worthwhile reading. Having read this first volume which only covers the life of Whitefield to his 26th year, this reviewer looks forward to reading the second volume.

The church

Find a place for women in the church

"A Decade of Unrest": The Issue of Women in Church Office in the Chr. Ref. Church. Paul M. Ingenieri, Seymour Chr. Ref. Church, 840 Alger St., Grand Rapids, MI 49507. Reviewed by Gregory Bloomquist, Barcelona, Spain.

I'm convinced and I'm concerned. Paul Ingenieri's presentation of a conservative view in the contemporary ordination-of-women debate is well presented and well argued. After

first establishing that authoritative male headship is a creational norm, he then goes on to show that this norm is held to and developed through the Old Testament, by Jesus himself, and in the New Testament. Along the way he raises and scholastically disposes of objections to this conservative view. For Ingenieri, those who would allow women an authoritative teaching role in the church have "gone behind" scripture for their arguments: they try to say that Paul means "wives" not "women," or they

discuss a kind of headship which was eventually to disappear. For Ingenieri it is this attempt to "go behind" the scriptures which is the real issue at stake in the debate: are the scriptures sufficient or aren't they?

As I say, I'm convinced. If authoritative male headship is normative from creation, and if the elders, and teaching elder (in particular), of a church have authority by means of their office, and if the canonical scriptures are sufficient for faith and doctrine, then there is no way that a woman

can be allowed to be an elder, have authority, or teach.

However, I'm also concerned. Ingenieri says the scriptures are all-sufficient. But, if so, he doesn't go far enough. If the scriptures are sufficient as such then ought not the dress of women in 1 Tim. 2:9 and 1 Peter 3:3 to be normative, as well as the injunctions to silence and or submission in those same contexts? Ingenieri's counter argument is that in 1 Tim. 2:9-15 Paul appeals both to universal practice and creational normativity when he describes headship but not when he describes adornment. Adornment can, therefore, be considered a cultural (passing) matter. In saying this, Ingenieri violates his own norm of scriptural sufficiency. It is the scriptures as such which provide for him what is to be obeyed authoritatively; rather it is a philosophical and presupposition viewed as underlying the scriptures which is authoritative, meaning a creational normativity (a good, "reformational" notion).

If the question at stake is indeed whether the scriptures are all-sufficient, then Ingenieri would have to say no (as I think everyone would). What in effect Ingenieri seems to say is that he's reading the scriptures as they stand while others use them to prove a non-scriptural point. But no reading of scripture is possible without a particular model as a basis, just as no one can observe or study the material world independently of some hypothesis about it. A reformed reading of scripture is not one which says that the meaning of scripture leaps off the page at one but which accepts the use of a particular approach to scripture while all the time allowing the very scriptures studied to reform

the model or approach. I find that Ingenieri's model is greatly in need of this reforming by scripture (otherwise he would not lump women together with Balaam's ass and pagan kings!).

But not only am I convinced by Ingenieri's arguments (they clearly present his approach to the matter) and concerned by the exclusivist tone (the arguments, though clear, do not necessarily represent the one and only scriptural position), I am also convinced that conviction is not enough, especially if paralysis is the result. A specialist in new religious movements once remarked that the attraction of the cults was their ability to give young people something to do, a role, a job, while traditional Christian churches "paralyzed" their young people. The youth flocked to the cults and other creative outlets, away from the traditional churches which stifled imagination.

It is not impossible that the same loss may happen with Christian women, though they will not be lost to cults. Women will simply begin to spend their creative time in other more valuable activities than churches in which they are always allowed to learn, but never to minister. The fault will not be theirs or that of the women's movement. The fault will be with Christians who have not taken time enough or been creative enough to discover God's creative role for women. If, for some conservative Christians, a woman's role is neither elder-ship nor "barefoot and pregnant in the kitchen," then another booklet must follow this one stating what that role is. And after that maybe one on what kind of leadership in the church is creationally normative, and what that means.

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